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A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor*

Volume 37, No. 10 Contents for October, 1930 *Whole No. 240*

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This number of THE CRISIS finishes twenty years of the publication of this periodical. Our November number will begin our 21st year and we hope to make it an issue which will celebrate worthily the beginning of our second score of years. We have some interesting essays: a message from the Underhills of West Africa; an article on Negroes in Public Library Service; Dr. George E. Haynes on Max Yergan; further pictures of Paul Robeson's "Othello", and some excellent fiction.

As the Crow Flies

OF course we all know who rules the *United States* but it was astonishing to have the names of the 59 blurted out publicly.—And then come the two tails to the Gerard kite, *Green and Woll,* leaders of Labor and followers of millionaires.—And now we know that among our rulers are no bishops, no authors, no artists, no scientists, no teachers, no physicians, no lawyers, no farmers, no engineers, no artisans, no laborers, no actors, no architects, no musicians, no servants and *no women.* And yet we think we are civilized!—At the Imperial Conference in London the colored *West Indies* will all be represented by Lord Passfield, and that's that.—40,000 black natives have very carelessly allowed themselves to die of famine in the Ruanda province of the *Belgian Congo.* You can't do much with these blacks.—This year we shall spend four billions of dollars for the United States government; of this nearly three billions for *war* and the rest for mails, labor, justice, science education, health, agriculture, buildings, dams and such minor matters.—And it has suddenly been discovered that judgeships are for sale in New York. There have been no new discoveries concerning judgeships, senatorships and governorships in the other 48 states, not to mention the presidency which cost somebody *twenty million dollars* in 1928.—Confederate veterans have declared that their flag was never polluted by African *slavery;* we may now safely expect Hell to repudiate the Devil.—The Senate ratifying the *Naval pact* said in substance if any of the High Contracting Parties were lying about the facts it refused to assent to the lie; which was not a bad reservation.—The war with *Russia* was on last month, led lustily by General Fish, until it hit the profits of the manufacturers. "Let us have Peace," commanded General U. S. Hoover.—The South has the largest number of professing *Christians,* the largest number of lynchings and the poorest schools.—*Tariff* rates on 27 articles will now be changed, maybe and perhaps and if not why not and if so when?—*Leguia,* the Peruvian dictator, after 11 years, has taken dictation.—The Mandates Commission of the League of Nations mustered up courage to sass Great Britain on *Palestine* but not on South West Africa and Tanganyika.—Mr. Pilsudski is spanking *Poland* again.—Another Austrian *Archduke* prefers a live wife to a dead empire.—No, white Europe and America are not planning to intervene in *China* and the reason is that yellow Asia and Red Russia forbid it. Which is another world lesson in race superiority.—The Forbes commission is disbanded, the Moton commission is dumb and we are again raising the devil in *Haiti.—Ethiopia* is stretching forth her hands to the American Negro but Washington hastened to appoint a lily-white Ambassador to the coming coronation.—If a few Fundamentalists would explain the why and wherefore of the *West Indian* hurricane, they would relieve widespread mental distress.—In order to fly the ocean or the universe, take time to get ready, says *Coste.*—The richest unappropriated land in Africa is Abyssinia, Angola and Mozambique. England has discovered *slavery* in all three and is wild to stop it.—*Andree* arises from the dead.

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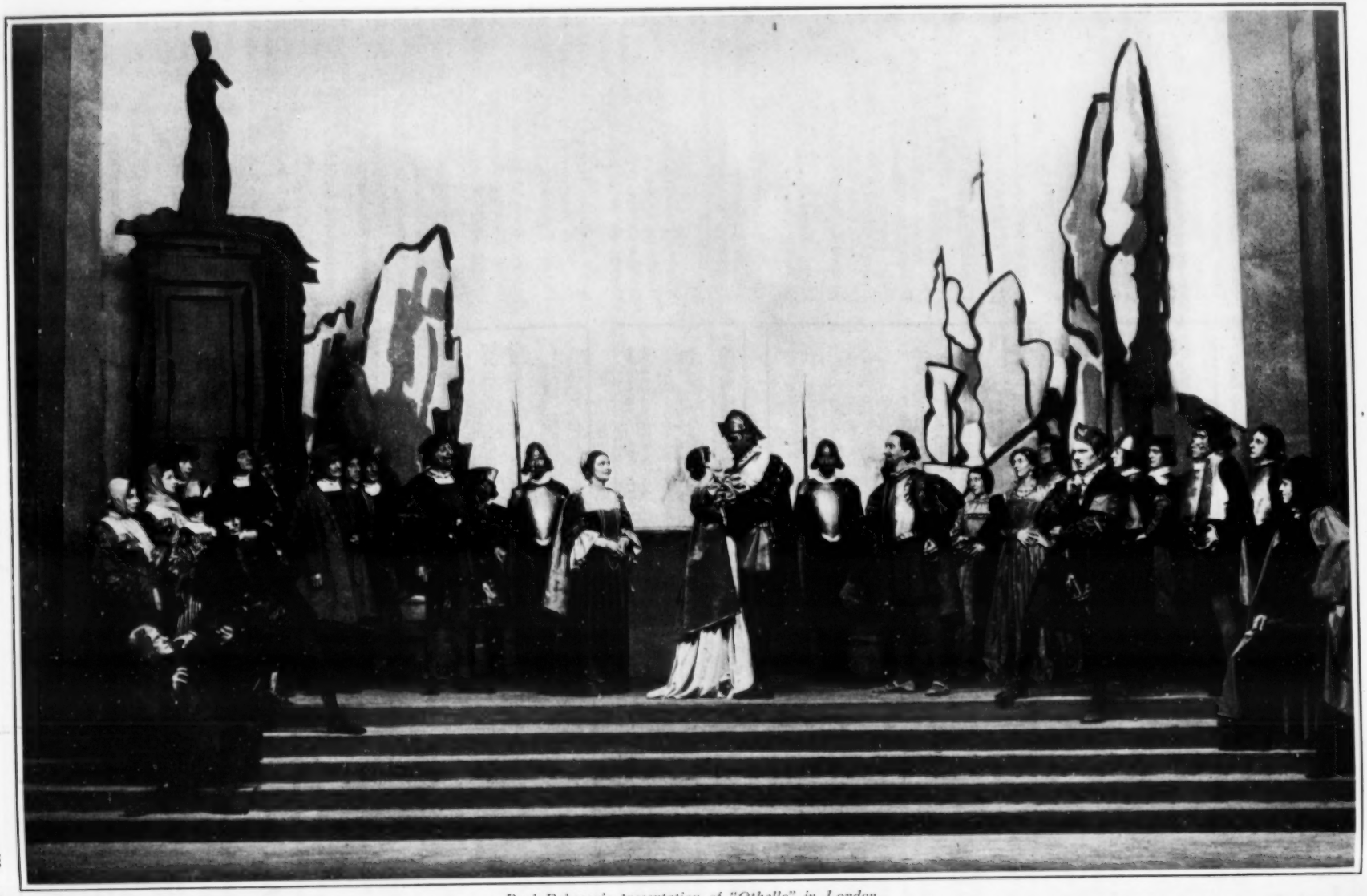

Paul Robeson's presentation of "Othello" in London.
"The Cypress Scene." Act. II. Scene I.
Miss Sibyl Thorndyke as "Emilia"; Miss Peggy Ashcroft as "Desdomona"; Paul Robeson as "Othello"; Max Montesole as "Cassio."

Is "The Negro Problem" White or Black?

By JULIA MANSFIELD FORRESTER

This is the history of the origin and development of a white American woman's prejudice against Negroes.

"ONE drop of Negro blood thickens the lips, flattens the nose, kinks the hair and dulls the intellect." I can still hear my mother reading this sentence, her voice trembling with emotion. I can also recall the effect it had on me. She believed it sincerely. And her fear that the Negroes might ruin our Nordic race filled me with terror. I was aged about six when she read it to me, and I had never seen a Negro. In the little country town in southern Utah where I was born and had lived there were none. For me Negroes were in the same class as goblins, ghosts, witches, fairies and devils. The familiar, pleasant face of "Aunt Jemima" with her tempting pancakes had pleased me. I had had a kindly feeling for her, which I could have felt for all Negroes. But after hearing this sentence I did not.

Fear for the safety of our race possessed me many times after that. I learned in a college class in sociology that the Negroes were our greatest problem. If something was not done about their rapid increase they would soon threaten our supremacy. This filled me with gloom. If Lincoln had only lived, I thought, he would have sent them all back to Africa. I had been told in a high school history class that this is what he would have done. A lecture by Booker T. Washington gave me some consolation. He was willing that they should always be industrial workers, and did not want inter-marriage. But what would happen if a great many of them became as intelligent as he? They would not then be content to do menial work. A few years later this fear was again aroused by a Negro woman who attended, at the same time as I, an Institute for Social Work conducted by Mary E. Richmond. We students found the flaws we were looking for in her work, but still she was intelligent or she would not have been there. And Harlem, that was sinister! A sea of black people living in good houses in a good neighborhood. I tried not to think about them. The very thought made me feel again the terror I had felt in my childhood.

And then the problem was presented to me in another way. A social agency was trying to solve the difficulties of a young Negro girl who had left her own home and was living with a white family. It was feared this family was using her for the purpose of prostitution. She was passing as white and she bitterly resented her Negro blood. As the other members of her family could not pass she wanted to separate herself from them. She was the eldest of nine children. Her parents, who wanted and needed her at home, had asked the social agency to influence her to return. They were considered sincere, hard-working people.

Paul Robeson, Jr.
London

I had been asked how I should solve such a problem. I had no solution. Prostitution was not worse in my opinion than being a Negro. In fact it would have been my choice of the two. I was in sympathy with the girl's desire to leave her family. What a terrible thing for her to have to return to it! And still she was a real danger to the white race. She might sometime marry a white man. For the sake of the white race I felt she must return to her people. And so my mind revolved in a circle of fear and sympathy, fear predominating.

While in this futile mental state I attended a church forum at which the "Negro Problem" was presented from the Negro point of view by Negroes. The novelty of the situation interested me, but the things that were said made no impression on me. I cannot recall one idea received, though I remember observing the receding forehead and thick lips of one of the speakers and thinking how unfortunate that there were such people as Negroes. After the meeting I accepted an invitation to go to the home of the minister to meet these Negro speakers.

I shall never forget this first close contact with Negroes. I thought I was being gracious to meet them socially. It gave me the same satisfaction that the average donor receives when he gives a Christmas basket or drops a few coins in the Salvation Army Christmas pot. No great sacrifice, with a rich reward in feelings of self-righteousness. But as the evening passed I began to experience different and deeper emotions. Something about the speaker with the receding forehead and thick lips attracted me. And he proved to be the key to previously air-tight compartments in my brain that seemed to open and function after this evening.

I was first impressed with the expression in his dark brown eyes. It was full of the understanding that comes of suffering and rises above bitterness. At that time my sense of values was cheap, but I had developed enough that when I was in the presence of better things I was vaguely aware of them, even though I did not understand exactly what they were. The quiet, unassuming dignity of this man made me suddenly realize that it was a privilege to spend an evening in his presence; that he had much to give me while I had nothing to give him. I remember how surprised I was once in a psychology class when some meaningless lines I was told to look at suddenly assumed the figure of a dog. I experienced the same surprise that evening when a receding forehead and thick lips suddenly changed into a face of such refinement that it was a pleasure to look at it. On thinking over this experience later I realized that I had never before really looked at a Negro, I had merely seen a preconceived image that I carried around with me. The expression in those eyes

PENN COLLEGE LIBRARY
OSKALOOSA, IOWA

taught me to look with discernment at every face regardless of its color.

After my mind had been startled out of the little groove in which it had always worked I seemed to have new powers of understanding. Once I had grasped the fact that the face and manner of a Negro could be one of refinement and culture I was able to see that this man did not regret being a Negro. I saw that his dignity was based on a great racial pride. The prejudice of the white man was his strength. How could he feel inferior to people whose conduct was prompted by ignorance and selfishness? Because people said things about him was no proof of their truth. From his conversation it was evident to me that he had a knowledge and understanding of music and pictures far superior to that of the white people present. He was better educated, more urbane. He made me feel the absurdity of our racial prejudice. How ridiculous to refuse a good seat in a theatre to a man like this; or a good room in a hotel; or to forbid him the use of a swimming pool, as had been done at Chicago University, of which he was a graduate. As he said, the test he had passed, the process of selection through which he and the other members of his race had gone to get to a university was so much more severe than that which the white man had to pass that he felt superior to the average white student. He resented the implication of the swimming restriction, as any self-respecting person would, but the sting was lessened by the number of dirty, white students he saw with whom he would not have cared to swim. And I could understand this. He was immaculate in his appearance; and we are all familiar with the student who is careless of his person. He made me know that our little Negro prostitute need not feel ashamed of her Negro blood. A solution of her troubles was a training in racial pride and independence.

But what about my own racial pride? How much respect can I feel for my own race? This training I have received all my life, all these things that I have been told in my home, in school, in the books I have read, many of which were school texts, have been definitely harmful to me because they have filled me with prejudices that have inhibited my ability to think and to develop. And they have been given to me by recognized educators and leaders in our race. Suddenly to become aware that I have been cheated by the people I have most trusted—What a rude awakening! To be sure it has been their ignorance, and they have cheated themselves as well. But how can I take pride in such ignorance? Particularly when I know this ignorance is based on a selfishness so great that it is willing to sacrifice a whole race of people to its own ends, and needlessly so in our country of plenty. No, I respect my race and feel a racial pride only when I can be confident that such feeling is warranted.

Why should I not condemn in my

The Howard University Music Kindergarten.
Charlotte Wesley, Doris West, Thurlow Tibbs, Gloria Osborne, Lillian Catlin, Nadine Harris.

race those qualities that I would not tolerate in an individual? Hypocrisy in a race is worse than it is in an individual because it is so much more harmful. As I read the history of our long struggle to establish our political, social and religious ideals, and observe how in our treatment of the Negroes we junk them, I am filled with contempt. But worse than this is the way we pose as though we had not junked them, knowing full well that we have; and the way we excuse ourselves when we are forced to admit the truth. We act as we do because of the weakness of human nature; our ideals are the things towards which we strive, I am repeatedly told. And if we were truthful, we would admit that we pray that we shall never attain our ideals—even as we pretend to strive for them.

Cowardice is another quality I deplore. If we are not afraid that we cannot hold our own in fair competition with the Negro then why do we not give him at least half a chance? I could not respect any race that must depend for its strength on the degradation of another people.

Finally, I cannot tolerate the crass ignorance of refusing harmless courtesy to people; of refusing it even to a man who has attained culture and refinement by surmounting the almost insurmountable obstacles we have put in his way. Have we no sportsmanship? The best educated display no more intelligence on the subject than the most ignorant. Even more puerile than their conduct are the reasons given to justify it.

And so, the "Negro problem" for me, like the lines in the psychology class and the face of the Negro, has taken on a new aspect. Is it not, after all, a problem of the attitude of the white man? Should not individual manhood and not color be the basis of all human judgments?

The Y. W. C. A. at Detroit

By MARY S. SIMS

THE Young Women's Christian Association held its eleventh biennial convention in Detroit, April 25 to May 1. There were present about 2,200 delegates of whom 100 were Negroes. This convention revealed a steady advance in race relations within our organization.

The Young Women's Christian Association both nationally and as a world's organization has frequently stated that it is an inclusive organization within the limits of a definite but non-theological Christian faith and experience. Often is it said that this organization is a fellowship of women and girls without limitation of class or race. To make good on this philosophy in the terms of meeting actual situations in the lives of women and girls is its constant and difficult task. Far be it from anyone to claim success along these various lines. What we do claim, and point to the Detroit convention as substantiating, not only in the field of race relations but also in the area of class relations and to some degree in the field of interconfessionalism or ecumenicism, is a clear sense of direction and measurable progress.

The outstanding feature in the race situation at the Detroit convention was in the opinion of many of those present, both whites and Negroes, the fact that there was little race consciousness to be observed. The Negro delegates were seldom, if ever, seen in groups—at times two or three together, not more. They took part with naturalness in the various meetings, speaking from the floor at the sessions of the whole as well as sharing in the smaller group discussions. Negro women were members of the various convention committees and were responsible leaders in the student and industrial assemblies. One Negro woman was elected to the National Board making two who now sit on this central governing group. At the many social events Negro women were a natural part of the whole.

The business of the convention and the more informal discussions were not concerned with relations between the races at this particular convention but with the affairs of this large organization including such subjects as: the financing of the National Board work, the frequency and character of future national conventions, the election of new members to the National Board, and other matters of routine interest to a large, wide-spread national organization.

Homer Turner, Jr.
Alabama

The convention was concerned also with its heavy responsibilities which have grown out of its long history of patient endeavor in meeting one situation after another. These concerns were among others, the textile situation, both North and South; the whole question of wages and unemployment in its wider as well as its more immediate aspects. There was also discussion and approval of a public affairs program dealing with questions of peace, of international relations, of legislative matters affecting primarily women and girls, of law enforcement and prohibition. All of these subjects relate themselves directly to making this world a more satisfactory place to live in and are of common interest to white and Negro women alike.

At various times during the busy convention days, groups united in facing a common problem or baffled by similar situations met together to talk over their questions and find help in a common facing of difficulties. In most instances, membership problems within the organization, housing of girls, running cafeterias, the use of educational methods, these groups were mixed racially. The naturalness of the whole situation was emphasized by the fact that in one or two instances some of the Negro delegates met by themselves to discuss such problems as the developing of leadership among Negro women. It is a matter for encouragement that such a group felt as free

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Students Answer the Professor

In the August CRISIS, *Arthur P. Davis of Virginia Union University frankly paid his respects to "Negro College Students." We have received several replies which we are publishing this month.*

CAN any youthful mind be expected to eagerly and joyfully muddle over useless subjects which will be of no possible future use to him in the later earning of his sustenance? Just what is the practical value of mathematics, romance languages, and others of the same value? The college student of today goes forth into a crassly material world of tomorrow, and, if he is at all possessed of reasoning power, he wants education of a sort to equip him to better compete with his fellows in the struggle for existence.

The crux of the matter is that the colleges, instead of the students, need revision, and need it badly. It is sheer folly to expect a student to enthuse over impractical subjects, when he observes all about him the need for education which will enable him to earn his place in the world. Substitute for the present curricula certain courses in economics, sociology, business cooperation, etc., subjects which have a direct bearing upon the world into which the student is soon to emerge, and then, if the student is yet indifferent after suitable explanation of the value of the courses offered has been made, will be time for serious indictments of his intelligence and alertness.

In thinking of the average college student of whom Mr. Davis writes I am reminded of my own thoughts while a college student. After my four years in high school I began to wonder about this college idea and to mull over in my mind its practical value. Realizing that after graduation I was to face the world on whatever equipment the schools had given to me, and realizing that such would be my sole aid in earning my way, I coldly weighed the values that a college education would impart—and found them wanting!

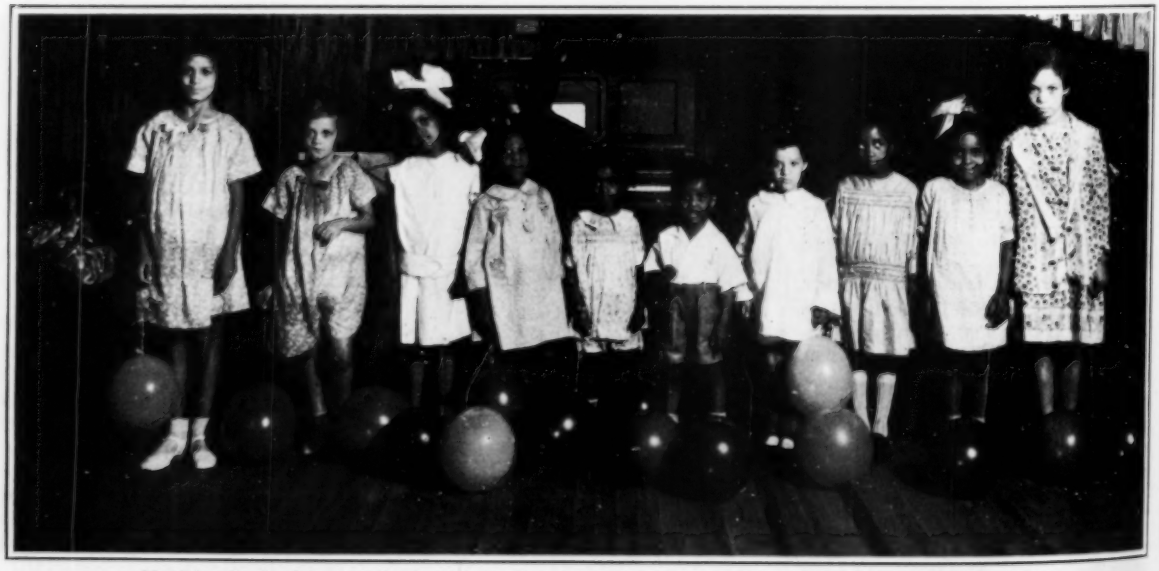
However, because my reluctance to enter college was indefinitely formed and because it was the accepted thing to do in my community, I entered the Freshman college class in the university at my home. At the end of the second quarter I had definitely crystallized my thoughts and I left school, to work in a foundry. After a few months of this I saw the need for more education of some kind and so I returned to school to learn a trade. This I learned and then, upon the advice of others, I reentered and finished the college course. This is all, of course, auto-biographical, yet is indicative of the train of thought of any average student of college rank.

Since leaving college I have found my former beliefs justified—that I earn my living by the use of my trade and that my college degree is of use to me only in a social way! A rather serious indictment, is it not, in return for that offered by Mr. Davis? Of what earthly value in a practical way, is a college degree? Who but an unthinking ass would rave over the beauties of college courses of impractical value, knowing that a material world awaited the coming of men who would be able to produce work of merit?

JOHN LOUIS CLARKE

WHILE I agree with Mr. Davis that the present condition of affairs demands serious attention, I would like to suggest what seems to me to be the chief contributing factor to this alarming situation, i.e., the teachers themselves—especially the younger set.

It is notoriously true that our young men and women entering the teaching profession no longer subscribe to many of the rigid and oft-times foolish ideas about conduct and morality of a generation ago. To some extent this is for the better. This same broadening, which is often a "letting down", is unfortunately accompanied by a corresponding laxity in other realms. A pertinent result is that the young teacher "out for a good time"—which practice the student never fails to sedulously ape—neglects or forgets the severer demands and wider opportunities which are his. The student confines his efforts to a desultory meeting of requirements. From this rut, into which he inadvertently (I hope) falls, he seldom extricates himself.



Manikins in the Berean School, Philadelphia, Annual Fashion Show, displaying children's dresses

Then there are those who, because of natural limitations, can never be that "living torch" so essential to the progress of the initiate.

The most serious offenders, however, are those who teach merely "to get straight." How often have I heard young men and women utter the profanity—"Oh, I'm going to teach a year or so till I get on my feet." Naturally with large numbers of this latter group, who can never burn with enthusiasm for their work, there exists in the ranks of the guides a serious menace.

Last but not least are those who become teachers either because they "can't do anything else" or because "it pays better" than any other available position. These, too, constitute a heavy drawback on the elevation of the profession to that high degree of conservation which will be a source of inspiration and a goal for the student.

MILTON M. WESTON, (Columbia)

IF Mr. Davis is referring specifically to students in Negro colleges I have nothing to say as I have not had the good fortune to attend one, but if he is speaking of Negro college students as a whole, I feel that I should correct him about several statements he made regarding the scholastic ability or should I say ambition, of Negro students in white northern colleges.

Such a student as he describes would not last a week in any of the Iowa schools with which I am most familiar, and I feel safe in saying in any of the larger northern universities, whose faculty do not hesitate to tell you, if you are not acceptable to the curriculum, which certainly requires study. And the majority of Negro students who are forced to work their way through school, besides keeping up with their studies, couldn't exactly be classed as lazy.

In direct opposition to Mr. Davis' accusation is the fact that the highest fraternity rating in the entire University of Iowa was held last year by Alpha Theta chapter, Alpha Phi Alpha. Mr. Louis B. White, president of the chapter was named to Phi Beta Kappa in his junior year, and was recently awarded an Urban league fellowship to study at the University of Pittsburgh.

It stands to reason that very few of the type of students that Mr. Davis describes could last, when practically all higher schools, who have any rating at all, drop students at the end of the first six weeks period, if they do not make the grade requirements.

CLIFFORD W. MACKAY.

THE criticism centers around the lack of scholarship in Negro colleges, which, Mr. Davis informs us, is due primarily to laziness and utilitarianism.

However, sheer laziness is a rarity among students, a few lazy students balancing the super-intelligent ones. What the critic mistakes for laziness is really a condition due to lack of training in the fundamental study habits.

Perseverance, foresight, and thoroughness, the indispensable qualities of the scholar, arise in the atmosphere of the lower school and the home. Habits of scholarship, like all other habits, follow definite psychological laws and must be formed during the intermediate and high school years. If not formed then they will hardly be acquired in college. Anyone familiar with Southern schools knows that there is practically no supervised study in the secondary schools, and that there are very few junior high schools where the student can acquire the experience of independent work. There is a dearth of capable teachers in the intermediate grades, and until the level of instruction from the fifth grade through high school is bettered we must expect poor scholarship in Negro colleges.

The majority of the students in our Southern schools are from middle class and peasant homes where the stimulus and leisure for academic scholarship are lacking; and since there is but little supervised study at school very few abiding habits of study are formed. Those students who have the advantages of cultured families and intellectual associations are usually sent North to attend the larger colleges and professional schools. If they do come to the Negro schools they come with an apologetic air.

This circumstance leads to an intellectually sterile atmosphere which is not relieved by the fact that the majority of our college teachers are far from scholarly, and that so little research is done in Negro schools to provide positions for scholarly men. Of the fifteen leading Negro colleges in the South, only three give graduate work, and this leads to a feeling that higher scholarship is not for the Negro student at least in his own schools.

Finally, there is a woeful lack of coordination and refinement of curricula. The older liberal arts colleges are trying to meet the demands of the scientific age, and the newer schools are frantically shifting and adjusting their courses in the realization that all students don't need the same amount of work in every field. The classroom loads have been so heavy in many schools that the students haven't had the leisure for study. At the school where Mr. Davis teaches, the U. S. Bureau of Education reports that it is a wonder that any scholarly work at all is done under such heavy and unnecessary burdens.

No matter what the comparative intelligence of Negroes may be, it is evident that environmental factors are playing a large part in keeping the quality of academic achievement very low. What Mr. Davis dubiously calls "utilitarianism" is but another result of the Southern economic environment. Commenting on the sound scholarship of thirty years ago he admonishes us to hold to a heritage, which for us doesn't exist. The graduates of the old guard schools; Fisk, Lincoln, Howard, and Morehouse were well trained in theology, Latin, and Greek, but the result of their scholarship is very meager. . . .

An enormous tide of practicality has swept over the South, and the black people have arisen from their poetic worship and fervent prayers to find that they will soon be starving; there is a sickening feeling that their religious and "classical" enthusiasm has betrayed them, and the younger Negroes look askance at anything theoretical.

There is a perfectly natural feeling that beauty is a luxury to be enjoyed after the battle is over, and the Southern Negro faces a Herculean task. The Northern Negro faces an individual problem: the problem of the artist, the professional man, the independent laborer. The people of the South face a mass problem: a problem of cotton pickers, tenant farmers and staggering families. The black intelligenti have escaped the yoke but the *average* college student is going South, and he knows what to expect. He sees but one avenue of escape—economic independence, and he comes to college with the express idea of increasing his earning capacity. He just can't see the use of "wrestling with the enigmas of the universe" amid the squalor, illiteracy and economic sterility of the South. An A. B. or B. S. is a respectable avenue to bread and he pursues it.

The average Negro college is not a liberal institution but is a specialized organization training men for battles on a pioneer front of mass education. The vocationalized college idea can be abused, but it is absolutely necessary at present.

Of all places the South needs the influence of beauty, and, the fortitude that come from the appreciation of fine arts and wide contacts with literature, but she also needs a great number of people who have achieved the neces-

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The Negro Voter and Allen

By WILLIAM PICKENS

"HOW many votes have been cast in your precinct down to the present hour, and how many are for Henry J. Allen for Republican nomination to the senate?" The answer: "By three o'clock this afternoon 250 votes had been cast,—5 for Henry J. Allen."

It was mid-afternoon of August 5, 1930, and the Kansas City *Call* was telephoning the election officials, in Kansas City, Kansas, of the district where the greatest number of Negroes were registered to vote. The *Call* is an enterprising Negro paper located in the Missouri part of the municipal district called Kansas City, and it takes as great an interest in the affairs of the Negroes of Kansas as the Kansas City *Star,* which is similarly located, takes in the affairs, political and otherwise, of the white people of the state of Kansas. The *Call* had been co-operating with a representative speaker of the National Association for the Advancement of Colored People in an effort to prevent the primary election of Henry J. Allen, junior senator from Kansas,—or at the very least to break his hold on the Negro vote of Kansas. Allen had never yet been elected to the senate; he had been appointed by the present Governor Reed to fill out the unexpired term of Senator Curtis, who had become Vice President of the United States. Reed was now also standing for renomination to the governorship,—and the Reed and Allen forces were working hand-in-glove.

While serving this appointive term, Senator Allen had been the senate leader for President Hoover in his futile effort to force through the confirmation of Judge John J. Parker, of North Carolina, for an associate justiceship on the Supreme Court. The Negroes of America had set their mark against those who supported the Parker appointment, regarding them as hostile to the equality of Negro citizenship, regardless of party or political "past." In the Negro's eyes "the Parker Case" was accepted as the acid test for those who believe in the Civil War Amendments to the Constitution.

For eight days before this election a campaign against Allen had been carried on by representatives of the Advancement Association in the chief cities of Kansas where the Negro population is considerable. Allen had been opposed on his attitude toward Negro citizens as disclosed in the Parker fight, and on his attitude toward the humbler citizen in general, as disclosed by his "industrial court." And the vote in this precinct in Kansas City is typical of the vote of those who had been reached by this anti-Allen campaign. At the very most Allen received not more than one Negro vote out of four.

This is very remarkable for two reasons: first, that the Allen campaign had gone the limit to enlist the Negro vote,—by abundant money, by appointments of Negroes to prominent offices in Washington, made on the eve of the primary campaign and published throughout the country as having been done by the president under the patronage of Senator Allen; second, that the Negroes knew that Allen's campaign was backed by the president, the National Republican Committee, and by the rich and powerful of Kansas, and that Allen would win the nomination without the Negro vote. All the big and easy money being spent in the campaign seemed to be flowing from the Allen headquarters. It was common report that many itching palms were "lined", and that most of the supposed "leaders" of the Negro in Kansas politics had been "lined up" early by the Allen supporters. Even the officers of some of the local branches of the National Association for the Advancement of Colored People had been spiked and put out of commission by accepting Allen favors, before their representative arrived from New York to take the field against the Allen forces. As there were three candidates against Allen, it was certain that although he would lose a big majority of the votes of white people, he would get a plurality over the divided opposition.

Billy Hayden
First Prize Baby, N. A. A. C. P. Contest, Kansas City, Missouri

The Negro was therefore under no illusions: he knew that the "bandwagon" was in the hands of the Allen forces,—and yet the rank and file Negro voter elected to hold the position which he had taken in the Parker campaign and to hurl his minority vote against a "winner." This is epochal: for it is historic that Negro Republican leadership has almost always bent its chief strategy to "pick the winner." That was considered the best policy for the minority vote: to seek to be the balance of power occasionally rather than to steadfastly support any principle. An actual majority of white votes was also cast against Allen, but it was scattered among his three opponents. But if the white voters had deserted the administration candidate in the same proportion in which the Negroes deserted him, Allen would have stood fourth instead of first on the list. If the law of Kansas required a "run-off" between the two highest candidates, when neither has a majority of the votes, Allen might still have been defeated.

The Allen campaign had been supported by all the usual methods and means of the administration party: not only was there plenty of money and "ballyhoo", but the Negro lawyer who had been appointed on the eve of the struggle as an assistant in the attorney general's office in Washington, was allowed to stay in Kansas during the whole primary fight and to campaign for Allen. Thus the Hoover administration gave a Negro a four-year salary as a direct contribution of the people's money toward the political campaign of a "Hoover man" for the senate. Senator Allen himself complained publicly against the coming of a Negro "from New York to take a hand in local politics in Kansas," in spite of the fact that several Negroes from the east were in Kansas in the pay of the Allen forces, one being im-

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"Your Best People Come Here"

By JONATHAN QUEER

IN the Ohio city where I live, theatre patrons of discernible pigmentation are limited to three sharply defined, equally unflattering choices in the pursuit of dramatic entertainment. They must either submit to segregation in a definitely unchanging portion of theatre seating space, enter by side or alley doors and ascend flight after flight of hard uncarpeted steps to the gallery, or they must remain away. Where they consent to segregation, and this is in every theatre where they are admitted at all, the space allotted is usually a part of the second floor, or balcony, always the same section, which in time comes to be known as "for colored people" or "the colored section," as definitely Jim Crow as though posted in the franker southern manner and as studiously avoided by whites and those who "pass" as one avoids a pestilence. In the gallery, which is democracy's uncushioned perch, *hoi polloi* mix with complacent indifference, and the choice seats, if any, are for those who get there first. But that does not alter the fact that Negroes *must go* up to the gallery or be segregated, a fact which in itself is only a softened form of segregation, for they cannot occupy such other seats in the theatre as their money and desire might decide.

There is at times a curious exception to this seating arrangement which merely accentuates the usual practice. Whenever a "colored show" is on the boards, the assigned seating space for Negro patrons is largely increased. The entire balcony may be thrown open to them, or a rigidly delimited but greatly extended portion of the balcony. For some superlatively attractive and highly advertised revue an entire side of the main floor may be also surrendered. But when the "colored show" leaves town, the "colored section" automatically shrinks to its former proportions.

It would seem that rather than voluntarily endure this public humiliation and pay for that experience in the bargain, Negroes would as one man always act on the third choice. But where Negroes remain away from any theatre in Columbus, it is mainly because that particular theatre declines absolutely their patronage. And this is true of several of the finer movie houses and the better type vaudeville theatres.

This condition is not only true of Columbus. It can be duplicated in many cities, North, South, East and West. The increasing encounters colored theatre-goers have with impudent or apologetic ushers, the recent publicly-noted embarrassment of a noted Negro singer, the recurring abortive legal tests here and there throughout the country, all indicate that this unreasonable custom is not confined to any particular geographical limits, but is screamingly American. In the South it is definite, hard, legal. Elsewhere, while still unsupported by statute and consequently modifiable, it is gradually crystallizing by force of usage into a stony rule not unlike the South's adamantine regulation.

Leona and Leander Ford
N. A. A. C. P. Baby Contest Winners, El Paso, Texas

Recognizing this, then, as a general American situation two questions concerning it present themselves: (1) What produces it?, and (2) how remedy it?

In considering what factors combine to create this almost universal American insistence upon seating folks of certain skin color in limited areas in theatres, it will be the purpose of this brief study to disregard completely those which may be said to base themselves in the racial prejudice of white people, or can be referred to its implications. In other words, this paper contemplates complete omission of notice of the white man's part in producing this situation. That has been, and is constantly being set forth. Rather it is here intended to emphasize just one powerful aid in bolstering up the custom, an aid supplied by the Negroes themselves, an aid without which the custom would with difficulty endure. It is that colored people themselves accept the entire debasing practice with its plain inference of their inferiority, accept it uncomplainingly, even willingly, gladly paying for the dubious privilege in hard earned coin and self-respect.

There will, of course, be persons to deny that Negroes, particularly "the better class"—How we do like to anaesthetize ourselves with that stupefying phase, "the better class"!—thus join in promoting their abasement. It is true that in their homes, in their clubs, fraternities and churches, in self-constituted uplift groups, in chance meetings they talk about and talk over it, sometimes with passionate oratorical gyrations that churn their auditors' emotions into a whirlpool of contradictions, of indignation or pugnacity, of solving and resolving, of lamentation or threatening. But in the number pressing to get into the very next performance will be some of those very talkative, wildly gesticulating individuals of "the better class" laughingly anticipating their pleasant two hours in the gallery or in the marked-off balcony area.

In illustration of this statement that Negroes do complacently help fix the status of theatre seating now in vogue, take the following incidents, one happening in the North, one in the South.

There is in Columbus a certain social organization of men. The name of this group proclaims it as high-toned and exclusive, gives it a tantalizing lure to the would-be socially prominent. This aggregation spends its energies largely and quite frankly in gastronomics, calisthenics and the upróarious exchange of salty personal experiences in which pungent salacities masquerade as wit. These occupations alternate with a stated intellectual excursion when some local white celebrity is invited to advise them how to behave in order to win the coveted regard of the white world. Sporadically this club breaks out with an

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acute attack of racial-betterment hives. The itch thereof is so tormenting that relief is obained only by planlessly dabbling into any civic matter which at the moment glaringly disadvantages the Negro. It is reported that on one occasion a committee from this body interviewed local theatre managers and lessors with regard to the seating of Negroes in theatres. In some instances they met with curt rebuffs, in others with excuses and the usual hypocritical deploring of the business necessity of a policy of segregation or exclusion, but which "you know I am powerless to alter. I am only one and personally do not object, but so long as others do it, I have to, my patrons wouldn't stand for change," etc., etc., etc. In time they came to the manager of the only house in the city which offers the public first rate entertainment of legitimate drama and musical comedy. When the committee made known their complaint, they were set back with a retort somewhat like this: "Why, your best people come here."—Dr. A, Mr. B. and wife, Prof. C. and Mrs. D. (naming several well-known local Negroes) "come here and say nothing, have been coming for years. I don't see where you fellows have any kick." In addition it has only recently been said that the present manager of this same house boasted that his was the only theatre in town which treated "you people" decently. He said this, too, when refusing some near-whites the privilege of occupying the seats their tickets indicated. Did these persons protest? They quickly accepted the proffered return of the money they had paid for the seats they wanted and hied themselves to the side door and gallery to the seats they could get, and lost themselves in enjoyment of the play with the *hoi polloi,* immediately oblivious of the galling indignity just suffered; and emerged to remember hotly the manager's conduct and to rehearse it hotly the next day to their friends.

The point of all this is that if "the best people" accept the custom gladly, repeatedly, the common herd should be properly grateful merely to be allowed to buy their own humiliation.

Consider this second illustration. There is in a Southern state a school for Negroes located about forty miles from the nearest large city. People desiring to attend the theatre must either motor the two score miles or go by train. Because of the disagreeable "Jim Crow" car laws patrons from the school almost invariably motor. In the city in question, as in most Southern cities, the circumstances under which Negroes may see a play are notoriously more irritating than in a Northern town. Admission is regularly to the gallery only, and usually to certain seats there, often rear ones. "The Colored Entrance" is frequently in the alley, and sometimes for Negroes the gallery seats are accessible only via the outside fire escape. Nevertheless teachers in the school mentioned have made up theatre parties, the women clothing themselves in "opera" finery and the men donning their best, and have traversed the forty miles, willingly mounted the back stairs to dazzle their less opulent fellows in the "Jim Crow" section of the gallery with their shimmering silks and jewels. The next day they have returned to the school to gush superiorly to their co-workers about the "wonderful time" they had, and the "wonderful show" they saw, never for a minute conscious that the entire experience was a deep humiliation, nor that the money paid was subscribed to their own degradation. Incidentally, no inkling of inconsistency of conduct in avoiding the insult of the "Jim Crow" cars while happily taking the insult of "Jim Crow" gallery seats has dampened the ardor of their recital. As the Columbus expert in psychology put it, "your best people come here; where is your kick?"

Illustrations like this could be multiplied indefinitely. These two should suffice to demonstrate plainly that one of the chief factors in establishing this originally American custom is the fact that Negroes themselves accept it, accept it with serenity, paying oftimes high prices for the welcome chance to accept it.

Now those of "the best people" who do accept this are usually well fortified with argument for doing so. And their arguments are not without weight. In the first place, they say, all people have a natural and legitimate craving for amusement. The American Negro, due to inhibitions acquired after generations of training in the straiter religious denominations and to restrictions laid on him from without by racial animosity, finds that craving greatly intensified with the outlet for its consummation greatly damned. Shall he, then, when opportunity offers, even though that opportunity be wed to humiliation, deny himself?

Again, they argue, in America more and more the Negro is being thrust back upon himself culturally, with consequent spiritual stunting and deformity; approaches to modern civilization's aesthetic wealth being constantly closed to him. Isn't it therefore better to crawl under Dives' table and snatch what crumbs of culture one can than starve? Isn't it better to feed one's spirit in almost intolerable degradation than not to eat at all?

Finally, they ask, is it worth while to give up the real pleasure even these half-experiences mean, to renounce their undeniable educational and spiritual profit for a principle scarcely realizable in any time short of the millenium and therefore of doubtful worth?

In other words, to sum up their argument, Negroes are justified in gratifying their desire for entertainment even though they are insulted in doing so; otherwise they surrender very definite cultural advantages for a mere contention of dubious validity. Thus they accept the situation and argue themselves into justification of their conduct. But this, their acceptance, is the big factor in perpetuating the condition, and brings up the second question, what is the remedy? Here again there will be no mention of what white people may or should do to remove this difficulty. Rather what steps Negroes should take to eradicate it is the concern of what immediately follows.

In order the more clearly to discover this, it may be well first to indicate what is not to be done. Among the schemes that need not be tried is the boycott, if by the boycott it is hoped to exert the sort of financial pressure that compels change. American theatres are all too well patronized by those whose supposed susceptibilities are protected by segregating blacks, so that the slight revenue withdrawn by a Negro boycott would be negligible. As a means of pressure the boycott is useless, as no financial distress to offending theatre managers, with consequent inquiry into its cause, would result.

Nor is the separate theatre a solution. While this move would in time meet all the arguments at present advanced by the Negro who submits to the condition, it must be at once evident that it would only tend to widen the cultural breach between whites and blacks and render impregnable the position of those who now insist on keeping Negroes apart in theatres. Moreover, granted that Negroes have or could get the money with which to reproduce the world's histrionic masterpieces and marvels, separate theatres would be furthering the present tendency to confine the Negro culturally to his own group, would be helping to build up in American civilization a separate Negro culture, a thing both undesired and undesirable so long as the Negro wishes to remain American.

Continuous fight for all the rights of all American citizens as granted by our constitution is a way towards a cure. This is best accomplished by organization, with definitely planned propaganda in press, lecture room and

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THE BROWSING READER

IN PERIODICALS

THE Negro has appeared in periodical literature as follows during the first six months of 1930:

"The Economic Factor in Interracial Relations" by Lord Olivier, February *Asia.*

"Culture of the Baya Tribe of West Africa" by M. G. Caldwell and H. Sheldon, April *Scientific Monthly.*

"As Human as We Are; Hill Pagans of Nigeria" by Mrs. E. Berry, April *Asia.*

"Forced Labor in Liberia", *Nation,* February 26.

"Black Jews of Abyssinia" by H. Norden, January *Travel.*

"Abyssinia's King of Kings", *Literary Digest,* May 24.

"Abyssinia, An African Sovereign State" by O. McKee, Jr., April *Current History.*

"Fan-slap; Centenary of French Rule in Algeria" by T. R. Ybarra, *Outlook,* May 21.

"Color Bar in the Churches," by S. R. Harlow, *Christian Century,* May 28.

"The Challenge of the Negro" by A. Holitscher, *Living Age,* May 15.

"Health Project in a Colored School" by R. Mayo, June *Hygeia.*

"Negroes on the Stage", *Outlook,* June 4.

"Aunt Becky and Mr. Bowers" by S. Young, *New Republic,* June 11.

"Salvaging Little Black Souls; Sam Daly's Farm Home" by L. McCrae, July *Missionary Review.*

"Cherry" by F. Delin, *Survey,* July 1.

"Communal Music Among Arabians and Negroes" by C. J. Furman, January *Musical Quarterly.*

"The Negro Is Coming to Town" by C. E. Hall, January *North American.*

"Negro Education" by J. T. Gillard, *Commonweal,* February 12.

"Public Library Service to Negroes" by L. Shores, in the *Library Journal,* February 15.

"The Negro as a Writer" by J. Chamberlain, February *Bookman.*

"Occupational Classes Among Negroes in Cities" by E. F. Frazier, March *American Journal of Sociology.*

"Black Music" by E. F. Murphy, March *Catholic World.*

"Piercing the Wall Between Races" by H. M. Frost, April *Christian Century.*

"Our Renaissance of Dignity" by C. M. Wilson, *Commonweal,* April 23.

"Wanted: a Grenfell; medical needs of the Southern Negro" by A. Rutledge, *Outlook,* April 2.

"School of the Spirit" by M. McFarland, *Survey,* April 15.

"Blight of Jazz and the Spirituals" *Literary Digest,* April 12.

"Housing of Negroes in Washington, D. C.", May *Monthly Labor Review.*

"Prohibition and the Negro" by A. Rutledge, in the *Outlook,* May 28.

"It Seems to Heywood Broun; Judge Parker and the Negro", *Nation,* May 28.

"Struggle of the Negro Musician" by Carl Diton, February *Etude.*

"The American Negro in Europe" by J. A. Rogers, May *American Mercury.*

"The Negro Looks Ahead" by G. S. Schuyler, February *American Mercury.*

Richard B. Gregg has written a book of 498 pages explaining "Gandhiji's Satyagraha or Non-Violent Resistence." He writes to say:

"It is the result of a four years' study out there. I have tried to put his ideas into Western terms in order to make it more understandable in America or by Westernized minds wherever they may be.

"To you and to my friend Andrew Furuseth, President of the Seamen's Union, I am sending the first copies that I have received, for I believe it is more important for Negroes and Labor to understand this new method of handling conflict than for any other groups of the population.

"I hope very much you can find time to read the book, and if I am mistaken about it, I would welcome your criticisms. I agree with Mr. Gandhi that once it is understood and used in disciplined, organized mass fashion, there will be an end to tyranny and oppression of all kinds.

"I have just returned from a visit to India. I believe Gandhi will win. It is the most momentous struggle anywhere in the world."

THE THIRD QUILL

THE third number of the *Saturday Evening Quill,* published annually in Boston, is worth reading through. It is edited as before by Eugene Gordon and contains forty-five poems, six short stories, two plays and two essays. The stories are far and away the best. "Savior" by Gertrude Schalk is excellent, despite unfortunate proofreading. "The Funeral" by Dorothy West is delicately done with clear psychological insight. "The Escape" by Roscoe Wright is valuable for its local color of a lone Negro family in a New England town. "Crazy Jesus" by Eugene Gordon is of the "Christ in Flanders" type —strong, but overdone. It would bear re-working and careful shading in clarity and restraint.

The plays are not so good, although "Paradox" by Ralph Coleman could doubtless be made interesting with good actors. The leading essay on "The Negro's Literary Tradition" by William Edward Harrison doubts if there ever was an American Negro literature or is at present. It is the well-known reaction of a bright and successful colored student whose mental nourishment has been overwhelmingly white. The poetry varies with some beautiful bits, like "The Scar," by Grace Vera Postles, and here and there bits in Earl Lawson Sydnor's poems, like:

"I see the winter's gale
Curl silver whips on silent hills."

Miss McBrown writes easily but with disconcerting rhythm.

Quite beyond the individual contributions is the general spirit of the book. It is unusually free and untrammeled in its thought. It takes a whack at God:

"He grins and is unmoved by compassion
He is purposeless in all His designs
If He has designs."

The contributors talk of spring and love, dogs and dreams, prostitutes and prim old ladies. Perhaps in the catholicity of its interests and freedom of its conclusions lies the chief charm of the third *Quill.*

THE proceedings of the first annual session of the Conference on Education for Negroes in Texas has been published by Prairie View State College in a pamphlet of 55 pages. The pamphlet is not particularly well arranged nor printed but it does bring some interesting information. There are 200,684 Negro students of school age attending school in Texas and 35,766 out of school for the year 1928-29. There are 184,688 in the seven elementary grades, and 15,995 in four high school grades. Practically one-half of the pupils are in the first three grades. Of the 4,997 teachers, only 748 had less than a full high school training. Negro public school property was worth $8,356,489. There were 464 libraries containing 61,430 books. Of the 1895 schools, only 13

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THE POET'S CORNER

Epitome

By RUTH G. DIXON

(To the lovers of "Porgy", "Scarlet Sister Mary" and other stories "characteristic" of Negro life.)

EMERGES now a hero new,
A soul unknown,
To claim the horizon of your fancy.

Steps out from the dusky veil
A silhouette—black and stark,
Poising in the wake of your applause
All too thunderous.

You fawn, you worship, you adore;
You see a human god and goddess
Hitherto unknown.
They show a new and interesting life—
Souls of lust embroidered to your liking—
Not shaming gazing eyes
But feeding them,
Not piercing human hearts
But salving sores of pride.

You cry "Eureka!" and rejoice.
You've found at last the Negro!
Primitive! Beautiful! Untarnished
By the light of your civilization,
Unfettered by your laws
Of social decency.

O God—forgive the Pharisee—and me—
For I *am* glad that I am not like these
Who see a life "rich and beautiful"
In such utter, helpless degradation.

And yet—to you my fairer ones
I am indebted—and somewhat appeased.
I hold not light the tribute you have given,
When in the *peons* of my race,
When in its *outcasts* and its *prostitutes*
You find not filth
But souls divine and beautiful.

Lynched—Soliloquy of a Toiler

By ISADORE RAKOFSKY

HUMANITY, this morning you were lynched!
Philistines in Druid's garb
Exalted in your anguish;
And 'yond the shadow of the forest,
And Night—bowed with shame—
Fled to mourn your death.

Your black and robust body,
Born in the mire of hate,
Now hangs dead in warning of my fate.
Your bulging eyes pronounce my guilt;
Your choked, unspoken words
Condemn me of indifference.

Humanity, the silenced murmur
Of your curdled blood
Calls me to awakening—
I rise to bring you vengeance!

To Jane

By MARIE LOUISE FRENCH

BRAVE you are—and
Golden brown
Flaming eyes—
Black hair—
Carefree manner,
Like a Goddess
Standing there.

White is lovely,
Gold is rare;
But black—
Means—steadfastness—and
Courage.
White is lovely—pale and fair,
But—Brown—you are—
Unknôwn Princess—standing there.

Ah! The Devil's Bride

By JIMMY N. SHORES

ONE drop of midnight in the dawn
Of life's pulsating stream,
Marks her an alien from her kind,
A shade amidst its gleam.

For evermore her step she bends
Insular, strange, apart
And none can read the riddle of
Her strangely warring heart.

The stormy current of her blood
Beats like a mighty sea,
Against the man's wrought-iron bars
Of her captivity.

Influence

By DOVIE KING CLARKE

"I ONLY did——", and a town was made,
"I only said——", but a cause was won;
"I only thought——", but Hope was born,
And the world lay under a smiling sun.

"I only did——", but a town was sacked,
"I only said——", but a cause was lost;
"I only thought——", but Hope was killed,
And the world lay under a blighting frost.

Sweet Truth

By JOHN LOVELL, JR.

IF you had never whispered that you love me,
If you had never told me that you care;
The little dove that moans above my window
Would ne'er have whistled out his stolen prayer.

If all your kisses had been honeyed icebergs,
If all your smiles had folded up and died;
Then that bright crimson rose beneath my window
Would ne'er have bloomed so *blue* and blushed and sighed.

But yesterday at noon the dove was lifeless
Beneath that tree where you your love denied;
And all the night that rose's heart was breaking—
They could not bear to tell me that you lied.

The Song

By
GEORGIA DOUGLAS JOHNSON

I'VE learned to sing a song of hope,
I've said goodbye to despair,
I caught the note in a thrush's throat
I sang, and the world was fair.

I've learned to sing a song of joy
It bends the sky to me,
The song of joy is the song of hope
Grown to maturity.

On "Crashing" the Poet's Corner

By C. M. CUNNINGHAM

"DEAR EDITOR:"
In ponderous tones the novice writes;
"I do herewith enclose for your approval . . ."
Confident, he does not think of disapproval
As he releases to the press his first work,
And awaits his check.
"Respectfully your,
Young Bard."

"Dear Friend:"
"I am perforce returning herewith . . ."
In language solemn, kindly, suave.
"It has great merit, there's no doubt about it;
But . . . . . ."
The "buts" have it.
"Sincerely yours,
The Editor."

Dear Reader:
You see the process is quite simple,
And many a simple bard has made his mark.
But if you'd please the Poet's Corner Editor
You'd best strike up a mood to match his own.
Try and do it.

Yours truly,
An Observer.

ALONG THE COLOR LINE

EUROPE

¶ We are presenting in this number of THE CRISIS the first of a series of pictures of the Paul Robeson presentation of Othello at the Savoy Theatre, London. The manager of the production is Maurice Browne, and the producer, Ellen Van Volkenburg. The cast is as follows:

Brabantio ..... Conway Dixon
Othello ..... Paul Robeson
Casio ..... Max Montesole
Iago ..... Maurice Browne
Roderigo ..... Ralph Richardson
Clown ..... Horace Sequeira
Desdemona ..... Peggy Ashcroft
Emilia ..... Sybil Thorndike
Bianca ..... Naomi Ludolf

The result of the production has been most gratifying and has brought numerous plaudits.

¶ The Third World Congress of the League Against Imperialism met in Hamburg, Germany, last July. It was planned to meet in London but the Labor Government refused permission and the British Colonies refused passports. Delegates included representatives from the United States, Jamaica, Gambia, Sierra Leone, the Gold Coast and Cameroons. South Africa sent one white delegate. Special resolutions were passed against lynching, the MacDonald government for refusing permission for the Conference to meet in London, and other governments who denied passport privileges.

¶ Dr. Ernest E. Just, head of the Department of Zoology at Howard University and Vice President of the American Association of Zoologists, was one of the six speakers at the 11th International Congress of Zoologists held in Italy, Sept. 4-11. Dr. Just for six months last winter was guest investigator at the Kaiser Wilhelm Institute für Biologie at Berlin, and the year before at the Marine Biological Laboratory, Naples, Italy. He is one of the world's leading authorities on fertilization.

¶ The Eighth World Christian Endeavor Convention was held in Berlin, Germany, August 5-10, with 15,000 persons representing forty-three nations. Bishop J. A. Gregg of the Fifth Congregational District, A. M. E. Church, delivered an address stressing racial comity and international good will. It was the only address of the Conference which was broadcast.

Mrs. Tobe Williams
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¶ White American employees in a tractor plant at Stalingrod, Russia, where workers of 26 nationalities are employed, assaulted a Negro worker in the mess hall and threw him out because they objected to this evidence of racial equality. A mass meeting held by the workers condemned this assault as "a savage, anti-worker, and barbarous misdeed", and a statement was issued that "we will not allow the ways of bourgeoise America in the U.S.S.R. The Negro worker is our brother like the American worker. We castigate any who dares to destroy in the Soviet land the equality we have established for all proletarians of all nations."

¶ At the International Exhibition, held in Antwerp, Belgium, the "Congo Palace" has attracted much comment. In this building is pictured African history from the time of Stanley to the present day. African arts and crafts have been included with the agricultural and mineral display. Ivory articles in the collection exemplify an art that dates back to 16th century carving. Specimens of weaving in silk and cotton that were done by Ashantis form a unique part of the exhibit.

¶ A Conference of British colonies met in London in June. It was the Second Conference dealing with colonies, protectorates, dependencies and mandated territories. It took up wireless communication, aviation, railways, films, markets and fisheries. Everything, in fact, that has to do with the exploitation of colonies and nothing looking toward giving them any voice in their own government.

¶ A series of resolutions denouncing the exclusion of anyone from public worship in Christian churches on account of color or race, has been adopted by the Lambeth Conference of the Anglican Church. Among the bishops in atendance at this London meeting were Native bishops from Africa and Japan. The Archbishop of Canterbury presided.

AMERICA

¶ The American Fascisti Association and Order of Blackshirts has filed an application for a charter in Fulton County, Georgia. Its purpose, as stated by H. W. Gweinna, adjutant general of the association at Atlanta, is to "combat Communism and make jobs for white men." This is another secret society in which the identity of the "director general" is divulged only to members.

¶ A group of Negro and white women sailed on the Steamer *Baltic* for a three months European travel and study tour that is being conducted by Pocono College, Pennsylvania. The Negro women of the group are: Mrs. Lelia Kellar, Mrs. William Pickens, Miss Harriet Pickens, Mrs. Ruth Roberts, Mrs. Lillian Alexander, Miss Rosalie Pinckney, and Miss Edna Burge.

¶ At the recent convention of the National Miners Union, several Negro miners were elected to the National Committee. They are Hawkins, Pittsburgh; Johnson, Thornhill and Grant, Virginia; King, Illinois; and Beal, West Virginia.

¶ The National Association of Teachers in Colored Schools has elected Miss Fannie C. Williams of New Orleans President to succeed Dr. Mordecai W. Johnson of Howard University. The Association will meet in Washington in 1931.

¶ Laws relating to compulsory education in the South are nearly all so drawn as to leave the colored children out. For instance, in Virginia, Texas, South Carolina, Tennessee, Mississippi, Louisiana, Florida and Alabama, children are not compelled to go to school if there is no school within two and one-half or three miles of where they live, and if no free transportation is

provided! Or, in other words, if the state refuses to furnish school facilities, the child can grow up in ignorance. Or again, for most of these students, the school officials may decide whether or not the child must attend school. In Georgia, school boards in granting excuses to children in farming districts, are authorized to consider the seasons for agricultural labor and the need of such labor. This means that in the country districts during cotton-picking time, Negro children are compelled not to go to school. In Mississippi, counties can refuse to accept the compulsory attendance law. Many of the black-belt counties have done this.

¶ H. Murray Jacoby of New York has been appointed as special U. S. ambassador to Ethiopia to attend the coronation of the emperor at Addis Ababa in November. He is a naturalized German, a Quaker by religion, a banker and director of large financial interests.

EAST

¶ At the old Joy Street Church on Beacon Hill, Boston, Mass., there was recently held a unique exhibit of historical relics of American Negroes. It was assembled by the Society of the Descendants of Early Negro families, of which Mrs. Florida R. Ridley is President. Among the things exhibited were a selection of books written by New England Negroes, family papers, such as wills and letters, a diary of the De Grasse family dating from 1809, and the gold-hilted sword presented to Dr. John De Grasse by Governor Andrew in 1863. Many of the descendants of celebrated colored citizens of earlier days and of well-known Indians, including King Phillip, acted as attendants at the exhibit.

¶ Lillian A. Russell, daughter of Dr. and Mrs. Alfred P. Russell of Boston and granddaughter of the late Dr. Grant, a well-known dentist, was graduated from the Boston Latin School this June as an honor student and awarded one of the two New England Regional Scholarships for Bryn Mawr College, Pennsylvania. The scholarship yields $500 the first year and $300 for each of the other three years, provided the candidate keeps up her standard of scholarship.

¶ William N. De Berry, who for 31 years has pastored St. Johns Congregational Church in Springfield, Mass., resigned in September to devote his time to directing the activities of the St. John Parish House and related social service projects.

¶ Mrs. Pauline Hopkins, 71, authoress and poetess, and a former stenographer at the Massachusetts Institute of Technology, died in Cambridge, Mass., in August.

¶ The Hall Johnson Negro Choir appeared as guests of the Philharmonic Symphony Orchestra, giving an evening program of spirituals at the Lewisohn Stadium, New York City.

¶ Under the auspices of a committee of faculty members and summer school students, a symposium on race relations in the United States was held at Columbia University, during the summer session.

¶ Villa Lewaro, built at Irvington, N. Y., by the late Madame C. J. Walker, at a total cost of nearly half a million dollars, is for sale. It has a mansion, roadways, gardens, swimming pool and other modern improvements on four and one-half acres of land. Mrs. Walker's daughter, Madame A'Lelia Walker, has a life interest in the property and the balance of the proceeds, in case of sale, will go to a national Negro organization.

¶ Mural paintings in the new Bank of Manhattan Trust Company building were executed by Ezra Winter, a white artist, who chose Maurice Hunter, a native Negro of Dutch Guiana, South America, for his model.

¶ Gus Moore, Everett Utterback and Dave Meyers, Negro athletes, all set new championship records in the fortieth metropolitan senior track and field championships, held at Pershing Field, Jersey City, N. J. on August 9. Utterback broke the record for the broad jump; Meyers improved his own mark for javelin throwing, attaining a distance of over 200 feet; and Moore won the mile track sprint.

¶ Miss Marion Herbert, a colored honor student in the Orange High School, Orange, N. J., was one of the official hostesses selected to entertain the Edison Scholarship contestants who came to Orange from every state in the Union.

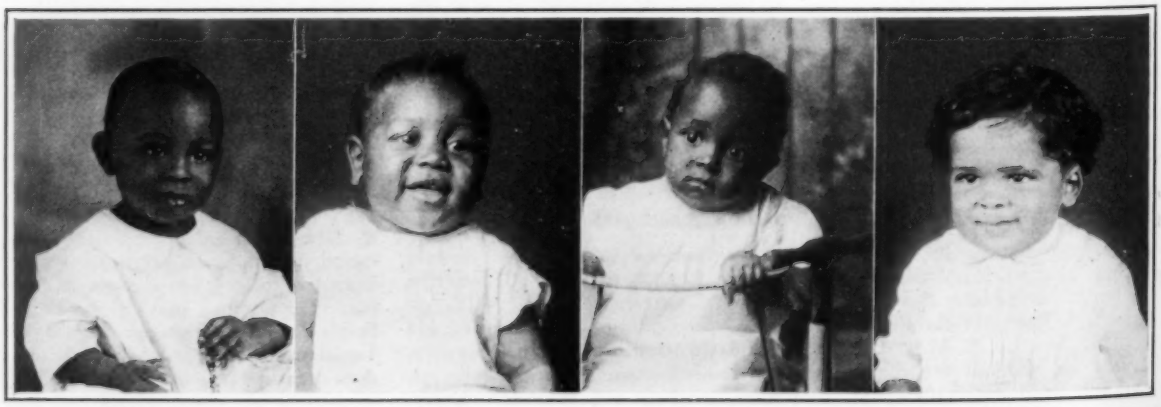
MIDDLE WEST

¶ John Burdette, a Negro baritone, was unanimously chosen by judges in the tryouts of the Chicago *Tribune* Chicagoland Music Festival, at the Tivoli Theatre, to represent the city of Chicago.

¶ The Golden Jubilee of the National Baptist Convention was celebrated in August in Chicago, Ill. Fifteen thousand delegates were in attendance and a chorus of one thousand voices was a feature of the program.

¶ Robert L. Taylor, a law clerk in the office of the County Election Commission, Chicago, for 36 years, has been promoted to Assistant Attorney for the Election Board.

¶ Miss Lucille Stokes, age 28 years, died August 3, at Sunnyside Sanatorium near Indianapolis, Ind., after an illness of twenty-two months. She was the daughter of Mr. and Mrs. Edwin F. Stokes and was born in Indianapolis. She was an honor graduate of the Shortridge High School, attended Wilberforce University one year, and received her A. B. degree,



Robert Sims
Georgia

Albert Hobson
Alabama

Willie Edwards
Alabama

Grover Dubose
Alabama

cum laude, from Butler University; she was also elected to Phi Kappa Phi, national scholastic fraternity. She taught in the public schools of Richmond, Kentucky, and Morris Brown University, Atlanta, Ga. Miss Stokes had been awarded a fellowship at the University of Cincinnati which she was unable to accept because of illness. She was a member of Delta Sigma Theta Sorority.

¶ The U. S. Track Team, of which Eddie Tolan, Negro sprinter of the University of Michigan is one of the four members, defeated the British Empire Track Team in an international race in Chicago, Ill., on August 27.

¶ A $100,000 swimming pool and bath house has been opened by the Board of Park Commissioners in Lincoln Park, East St. Louis, Mo., a section which has 15,000 colored residents.

¶ Charles Blackwell is the first Negro to receive a master plumber's license in the city of St. Louis, Mo. He passed the examination in July.

¶ The National Convention of Auto Workers which met in Detroit, Mich., elected William Noels, a colored man, as Vice President.

¶ The Detroit Symphony Orchestra, at Belle Island, Mich., gave over one of the nights of their program to Negro music, when selections from Negro composers were rendered by Negro artists.

¶ The National Negro Business League held its 31st annual meeting in Detroit, Mich. The meetings centered around a discussion of "After College What?" Albion Holsey, Dr. R. R. Moton and T. Arnold Hill were among the principal speakers.

¶ Miss Geneva E. Massey, formerly a Nurse Instructor at Lincoln High School, Kansas City, Mo., has been granted a second scholarship by the Julius Rosenwald Fund for graduate study in the social sciences at Columbia University, during 1930-31.

SOUTH EAST

¶ The National Bar Association of Negro lawyers, which met in two-day session in Washington, D. C. had the largest attendance of its six year history. Raymond P. Alexander was re-elected President, and the next annual meeting scheduled for Cleveland, Ohio.

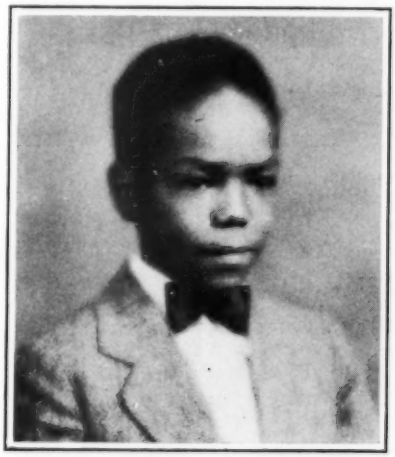
¶ The Howard University School of Music has a Children's Department for teacher-training. The Department is under the direction of Miss Camille Nickerson, a graduate of Oberlin.

¶ The National Benefit Life Insurance Company recently paid dividends for this year to its 1730 stockholders. This is the thirty-first annual dividend to be declared by the company.

¶ At the 9th Branch Conference of the Y. W. C. A. which was held at West Virginia State College, Institute, W. Va., 116 delegates representing eight religious denominations and twenty-five Y. W. C. A. branches were in attendance.

¶ J. L. Peacock, white President of Shaw University in North Carolina, has resigned. William C. Craver, Field Secretary, will continue work as Field Secretary.

¶ Asa T. Spaulding, nephew of C. C. Spaulding, of Durham, North Carolina, is the first Negro to be graduated with the Degree of Bachelor of Science in Accounting, magna cum laude, at New York University. He was elected to the Delta Mu Delta, an honorary scholastic society. He will be employed by the North Carolina Mutual Insurance Company.



Ulysses Kay
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¶ Fifteen states sent delegates to the fourth annual meeting of the National Congress of Colored Parents and Teachers at Petersburg, Virginia. The program of this organization for the coming year stresses the establishment of kindergartens and the support of industrial and economic training among colored youth.

¶ The running high jump record at Fort Benning, Georgia, was broken by a Negro soldier at the July track meet. The former record was five feet seven inches. The new record, made by Jack Myers of Company F, is five feet nine and three-fourth inches.

¶ An experimental summer school was conducted at Athens, Georgia, during July and August, for the benefit of Negro teachers who are seeking advanced credit toward graduate degrees in northern and western universities. The faculty consisted of eight white and eleven colored teachers, five of whom held doctorates and four, masters' degrees.

¶ S. S. Mincey, 70 years old, Negro Republican Chairman of Toombs County, died in Mt. Vernon, Georgia in July, after being kidnapped from his home and beaten by a band of masked men.

¶ The Clara Frye Hospital, at Tampa, Florida, which for over twenty years was conducted as a private hospital, has been bought by the city of Tampa for the use of Negroes at a cost of $40,000. It was recently dedicated by white and colored citizens.

MIDDLE SOUTH

¶ Kentucky's first Fact Finding Conference was held at Frankfort State N. & I. College, Frankfort, Ky., in July, under the direction of the Kentucky Interracial Commission. Committee chairmen were elected to make surveys of religion, labor, recreation, agriculture, high schools, public welfare, Negro press, business and professions.

¶ The *Louisville Leader,* a colored paper of Kentucky, has during the last twelve years, conducted annual subscription campaigns with prizes. During that time it has given away sixteen automobiles. The proprietor is I. W. Cole.

¶ L. G. Hyman, in charge of the photographic department at Tuskegee Institute, Alabama, had three photographs accepted and exhibited at the recent convention of the Photographers of America in Milwaukee, Wis.

¶ Gene Braxton, Negro miners' leader, and Joe Carr, Alabama miners' organizer, along with three other organizers of the Trade Union Unity League, have been sentenced at Birmingham, Ala. to one year on the chain gang and a $500 fine. They organized white and colored workers into the same union and demanded equal pay, full social, economic and political rights for all workers.

¶ The Smith-Lever Extension school conducted jointly by the Federal Government and the Julius Rosenwald Fund at Tennessee A. and I. State College, Nashville, August 4-30, was attended by 90 extension workers in agriculture and home economics, from Arkansas, Alabama, Mississippi, Kentucky and Tennessee.

TRANS-MISSISSIPPI

¶ F. J. Anderson, a graduate of Biddle and Columbia, received the degree of Master of Arts in Psychology and Education at the University of Iowa in September, 1929.

¶ Attorney John L. Thompson,

PENN COLLEGE LIBRARY
OSKALOOSA, IOWA

founder and former editor of the *Iowa Bystander,* died in Des Moines, Iowa in August. He was Past Grand Master of Iowa Masons and had held several state political appointments.

SOUTH WEST

¶ Bishop College, Marshall, Texas had last year 448 college students and graduated 19 with the degree of Bachelor of Arts. This college has for the first time a colored President, Joseph J. Rhoades. It has a very small endowment but students outside their board pay $35,482 a year.

¶ Miss Mary E. Branch, the new President of Tillotson College, Austin, Texas, was educated in Virginia State College, the University of Pennsylvania, and the University of Chicago where she took her degree of A. M. in 1926. Her father was a member of the Virginia Legislature during Reconstruction times and her brothers and sisters are teachers.

¶ At the Biennial Conference of the National Association of Colored Women held at Hot Springs, Arkansas last July, an Institute on social work was conducted by Forrester B. Washington, Director of the Atlanta School of Social Work.

¶ H. E. Thompson, colored founder of the town of Clearview, Oklahoma, was recently killed by two young colored men. Thompson bought the land at Clearview in 1907 and laid out a town. Many of the people who bought holdings there became rich through oil wells. He started business enterprises, including a brick yard worth $52,000. A high school was opened. The young men were disorderly and Thompson tried to correct them or have them arrested. They shot him in revenge.

¶ Ulysses S. Kay is twelve years old and has been presented in a piano recital at Tucson, Arizona. He played difficult pieces from Bach, Schubert, Mozart, Shafer and Spindler. Every seat in the Temple of Music recital hall was taken and scores turned away.

FAR WEST

¶ Mrs. Tobe Williams is dead at Oakland, California. She had lived there for thirty-five years and amassed considerable property in real estate in Oakland and Berkeley, which she bequeathed to relatives and friends. For the last fifteen years her public activity has been confined to the work of the N. A. A. C. P. She was the largest contributor to the Northern California Branch and for many years a member of the Board of Directors. Her husband died in 1928.

¶ James Harris, a Negro athlete and swimmer, is employed as a "stunt man" in Hollywood, California. He has appeared in episodes of the "Sea Bat" and "Trader Horn" and is now engaged in the production of another adventure picture.

¶ James Kyle, who died at Canon City, Colorado, was born in Richmond, Virginia in 1849; he fought in the Civil War and served in the West against the Mormons and Indians. He was mustered out at Canon City in 1865. He remained there ever since and was one of the oldest citizens. He is survived by one daughter, who lives in San Diego.

HAITI

¶ The Haitian cabinet has resigned in protest against the proposed appointment, by President Hoover, of Carl Colvin of Illinois as Director of the Service Technique de L'Agriculture. Their objections are based on an agreement made by the United States to appoint a qualified agricultural engineer to this position, which is administrator of the vocational school; as well as to a continuance of the previous unsatisfactory administrative policy to which Colvin subscribed as Assistant Director.

¶ Louis Dantes Bellegarde, Haitian Minister to Paris, has been appointed delegate to the League of Nations from Haiti.

¶ As an outcome of a "bloodless" revolution, waged by leaders of the youth movement in the Republic of Santo Domingo, Brigadier General Rafael Trujillo has become President of the Republic; with Rafael Urena, Vice President. A goal of "reduction in government costs, revival of business prosperity and diffusion of popular education" has been set by the new administration which includes among other officials, 12 new senators and 33 new deputies.

WEST INDIES

¶ An exhibition of West Indian products was held in Halifax, Nova Scotia, during August, and consisted of the spices, fruits, and preserved products which the islands export.

¶ The ninth annual assembly of the Negro Progress Convention was held at the Town Hall, Georgetown, British Guiana, in commemoration of the emancipation anniversary of slavery in the British colonies 97 years ago.

¶ Phil Edwards, the famous track runner, represented British Guiana at the British Empire Olympiad at Hamilton, Ontario, in August.

¶ A survey made by the American Child Health Association, at the request of the United States, results in the recommendation that $73,000,000

George and Thomas Harper
Georgia

Charles and Doris Foster
Florida

Pritchett Willard
Texas

Irma Cole
Alabama

Bernice Howell
Georgia

be expended for health, sanitation and child feeding programs for Porto Rica to cover a period of five years. A school census in March disclosed that 201,000 children were suffering from malnutrition.

WEST AFRICA

¶ In the Northern provinces of Nigeria, British West Africa, landholding follows the old tribal law. The land is not sold but is rented at a rental based on its assessed value, and the assessments are revised every few years. This enables the local treasuries of the Native rulers to finance all of their local expenses without any other form of taxation.

¶ Dr. James R. Harris, formerly Curator of Manuscripts at the Rylands Library, Manchester, England, has been tracing Egyptian influences in West Africa and believes that there were Egyptian settlements there earlier than the Phoenician, planted all along the coast as far south as the Congo.

¶ The British Government has agreed to assist in the development of rich iron ore deposits in Sierra Leone, where more than 10,000,000 high grade tons of ore have been discovered to exist.

¶ J. J. Thomas, a Sierra Leonian, who passed the final examination in London, in 1926, was called to the Bar of England in July and has returned to Gambia to serve as Clerk of Courts there.

¶ The Annual Gold Coast Youth Conference, which met at Achimota, was held under the patronage of the Gold Coast Chiefs and was attended by 75 young men and women.

¶ A resolution, passed by the British Empire Film Institute, pledges the cooperation of that organization to the Colonial Office to "ensure the production and distribution of films in the colonies and protectorates for their moral, entertaining and cultural values." This came as a result of a speech made by Sir Kesketh Bell, ex-Governor of Northern Nigeria, who said that immense harm had been done by the cinema among the Native races and the prestige of Europeans damaged by the showing of pictures that displayed episodes of arson, rape, burglary and cabaret scenes among the whites. He further stated that movements of revolt among Natives could be traced from the day of the introduction of the films.

¶ There are two colored members on the Legislative Council at Gambia, the Honorable Ousman Jeng and the Honorable Sam J. Forster, O. B. E.

The Governor of North Carolina has the courage to be photographed between two prize winners, Ophelia Holley and Leroy Sossamon, who won silver cups for essays. They are standing before the statue of Governor Aycock.

EAST AND SOUTH AFRICA

¶ A building that will serve as a training center for Bantu students of social service has been erected at a cost of $50,000 at Ft. Hare. This building program was carried through by the Student Christian Association, under the leadership of Max Yergan. The largest gift towards the fund was that of $25,000 made by J. D. Rockefeller, while the remaining $25,000 was raised by the Young Men's Christian Associations of North America.

¶ Chief Tsekedi, the paramount chief of the Bamangwato Reserve in Bechuanaland, South Afrca, is trying to cancel concessions held by the British South Africa Company giving them the sole right to prospect for precious stones, minerals and metals. The chief visited Lord Passfield in London last March to talk over the matter.

¶ Native meetings in the Worcester district, Cape Colony, Africa, to protest against the Riotous Assemblies Bill were broken up by police and Europeans who had been licensed to carry firearms. There was some loss of life and a corresponding increase in the bitter feeling between blacks and whites which has been in evidence since the boycotting of corporation beer halls by Africans.

¶ Detective Sergeant Joiner and several Native constables were attacked by a mob of a thousand Natives near Johannesburg, South Africa, last June. He was so badly injured that he had to be taken to a hospital.

¶ The White Paper, issued by the British Government in June, outlined a policy in regard to the administration of Native affairs in East Africa. This involved plans for a closer union of the territories and has not been graciously received by European residents in the colony. Although European settlers in the territories of Kenya, Tanganyika and Uganda form less than two-tenths per cent of the population, they want the governing power and are expressing extreme dissatisfaction even at the majority representation granted them under this franchise. Indians, who constitute six-tenths per cent of the population in East Africa, herald the passage of the measure as a concession on the part of the British Government to Indian opinion.

Raymond and Dolores Fountain
New York

¶ The *Umteteli Wa Bantu*, a Native paper published at Johannesburg, South Africa, says, "After a century of Native government the Europeans of the Union have apparently reached the conclusion that the only way satisfactorily to deal with Native affairs and especially for the handling of the present situation, is to pursue a policy of repression. The liberal policy of the Cape Colony has gone by the board; the benevolent despotism of Natal has passed and the 'northern' Native policy is supreme—a policy robbed even of that curious element of paternalism which marked the Old Boer conduct of Native affairs. The vogue of today is Repression based on Fear."

¶ The Church Council at Witwatersrand, South Africa, consisting of colored and white people has passed two resolutions. The first declares: "That the future progress of South Africa is inseparably bound up with the development and economic prosperity of all sections of our South African population. That inasmuch as the Bantu are an integral part of our South African population, they should be consulted on all matters affecting them. That the problems arising from the living together, in this country, of Europeans and Bantu can only be solved by the application of Christian principles."

The second resolution recommends the following practical steps for carrying out the first: "A just settlement of the land question. Investigation of the economic position and wages of the Native. Increased grants for Native Education. Repeal of the Colour Bar Act. The simplification of the Pass Regulations. No change in the existing franchise rights pending reconsideration of the whole question of Parliamentary Representation throughout the Union."

ASIA

¶ Sir Joseph A. Maung Gyi has been appointed by Great Britain to act as Governor of Burma for four months in the absence of Sir Charles Innes of England. This is the first time that Burma, which is a separate province in India, has had a native ruler.

¶ Another act of Civil Disobedience in India has come through the Students Convention which has passed a resolution to the effect that all students must refrain from attending colleges until such time as the political stiuation in the country becomes better. The first result of this was felt when the Department of Education was forced to postpone the preliminary law examination at the Law College in Bengal on account of the boycott.

¶ Sheikh Hafez Wahba, an Egyptian, has been sent as an envoy by King Ibn Saud of Hedjaz to Great Britain. This marks the establishment of full diplomatic relations between Arabia and England.

CIVILIZATION IN THE UNITED STATES, 1930

The lynching of Tom Shipp and Abe Smith at Marion, Indiana, August 7, "by party or parties unknown." *Page 353*

THE OUTER POCKET

A SINGER

THE CRISIS has received the following letter from Anne de Grille, a music teacher of reputation.

During the last years I have been director of Y. W. C. A. choruses and thus of the "Phillis Wheatley" choir, which is a Negro choir. In this way I met a young girl and on account of her I write.

Beatrice Griffin is her name, and she has one of the most beautiful voices I ever heard. She is the child of very poor people, with many younger sisters and brothers and had to leave school very early in order to earn money.

She is an exceptionally good-looking girl, tasteful in her dressing, never unrefined, quet, perhaps a little lazy in her ways. She has distinctly an air of an artist in herself, which is the more interesting as she had not much opportunity to attain much real culture.

But concerning her voice: it is a high soprano of rare value, clear, angelic; her range is four G sharps! I do not know whether you are musical or not; in case you are not, please tell it—the four G sharps—to any music-knower, you will see him "not believing it."

The question arises now, what to do with her? For some time she earned her living by sewing. I need not explain what an absurdity this is. To sit all day with a bent breast! Now she is a waitress working from 9 to 9. Monday is her free day, when we study together. But singing cannot be taught and learned in "once a week" lessons.

Is there not someone in your organization who would be interested in bringing out a great Negro singer? Beatrice has very little actual musical knowledge, but great natural talent; it is a joy to teach her, so quickly does she grasp every musical form.

There are two opera parts which she could sing: the "Queen of Night" of the Zauberflote, (Mozart) and "Yakme" (Delibes). I have an exciting plan about a Lakme performance, but of this later.

Please do think over Beatrice's case. I can conscientiously say she is worth receiving a free year of study, so that she could study 4-5 hours a day, singing and musical training, which is certainly necessary for her development. I am sorry not to be able to do more for her myself than to give her lessons gratis.

THE CRISIS would be glad to receive from anyone intimations as to how Beatrice Griffin may be helped?

IN 1920 there was one standard, Catholic high school for Negro children, one high school not yet recognized and two or three schools doing academic and vocational work beyond the grammar grades. Today there are "*38* Catholic schools reporting some high school or higher work: *fourteen* full-course, state-approved high schools, *fourteen* full-course high schools which have not yet received state approval, and ten high schools which are as yet incomplete, the courses varying from one to three years. The schools in the last group are in process of development and will have a complete course within the next five or six years—two already have three-year courses; four, a two-year course, and four have recently started with the first year. The high schools of the second group have not been credited chiefly because of insufficient laboratory or library equipment—which is not strange if one considers the financial outlay such equipment involves. Six are boarding schools, eight offer vocational training, practically all offer commercial training, while the children of two institutions receive instructions in outside high schools. . . . . Xavier College, New Orleans, Louisiana, and Saint Augustine's Seminary, Bay St. Louis, Miss., are the only two Catholic representatives in the field of higher education for Negroes." Considering the financial handicap under which *all* Catholic schools are conducted this seems to me a remarkable achievement in 10 years.

But to put aside this controversial attitude I want to put to you in all sincerity this question: Just what would you propose that the Catholic Church (or better, the Catholic School) in America should do for the Negro? As a young man who has never yet been in a position to "force the issue" even if I would (and I believe I might if I were), and has always been interested in the welfare of the Negro and has thought and watched for the opportunity to enter the field, I am anxious to learn the attitudes, the ideals and the hopes of the educated Negro, Catholic and non-Catholic, for his race.

On my part I want to make this proposal to you. You are interested in the American people of your race. You aim to accomplish a better understanding and a more equitable acceptance of the Negro by his white countrymen. I do believe you realize what an influence the Catholic Church has been in the past and even now for civilization, culture, justice and charity and for that reason you would sincerely desire the good will and cooperation of white Catholics. I ask you then, will extreme measures and bitter words (even though they may tell the truth) help in accomplishing that? Will not the antagonistic tone of an article, such as that which occasioned this correspondence, serve rather to nullify the efforts of those of us white Catholic priests who are trying to bring about a better understanding and a more sympathetic attitude toward the Negro and his rights? Were it not better to write constructive criticism, pointing out to Catholics in definite words, concrete things which they could and should be doing?

ALCIUM KNECHT, O. S. B.,
Missouri.

ON one occasion when I had a group of fourteen boys, representing several different nationalities, out on a camping trip, some petty stealing was done. My only object in wanting to find out who had done it was to prevent the boy or boys who were guilty from having oranges on the return hike which should go to other boys who had not taken any. I put the boys in the kitchen of the camp and told them to stay there until the guilty ones should come forth and admit to me that they had done it. I made it clear that I did not want any accusations or persuasion used against anyone of the group. Furthermore, I informed them I would be out of sight but would be within hearing distance of everything that was said. After some general wrangling the boys decided that one of them would come to me and take the blame for the stealing so the group could start for home. A young Jewish lad came out and said he had done it and was ready to take the punishment for it. I questioned him until I was satisfied that he was lying when he said he had stolen the oranges and other items. Nevertheless I gave him a couple of swats with a paddle and told him that it was just as bad to lie about something he hadn't done as something which he had; but also pointed out that I appreciated his loyalty to the other boys. When he went back into the kitchen he was quite sore. I heard him in an angry tone say, "Get over, you G— d— Nigger, so I can sit down!" In an

instant I was out in the kitchen.

"How can you a Jew, address another man of another race or color than you in such a manner? I should think you would be so ashamed of yourself that you could not look these boys in the face. ——" This was the manner in which I talked to him with all the dramatic force I could muster. I told him I was going to give him swats, that they would be hard ones, that I wanted them to hurt, because it was going to hurt me, a *Jew*, to have to punish one of my race for such malignancy to one who was a sharer of prejudice.

Everyone in the group was in tears. Everyone of the group learned a lesson which has carried over for months. My friendship with the boys was bonded. Shortly afterward this same boy made an impassioned plea for those who were guilty to confess. They called me back into the kitchen; he was the first to make his admission, then he was followed by five other boys. It is almost needless to say that we hiked down the road that night in the dark as happy a group as could be found in the universe.

Another matter of keen importance is the presence of a color inferiority complex. In one case when I was talking with one of my lads he spoke in this manner, "What's the use of trying to do anything; my father is always telling me that a colored boy can't amount to anything anyway." I have striven to overcome this in every possible way, by pointing out some of the present day great living Negroes, by trying to get them to see that the important thing in a man is his character. When the art exhibit of Negro Artists was here I took several of the boys to see it and pointed out to them that it was possible for a Negro to make achievements in any field.

May I ask if there is any scholarship available to colored boys for the study of art? I have a boy of twelve or thirteen who is remarkable for his ability to draw. He does poorly in other work so that he will never profit greatly from academic training; but I am certain that he can attain fame in the field of art if he can be given opportunity for study.

MILTON J. KATZKY,
California.

ABOUT four years ago Mr. H. A. Lett of the Social Welfare Department of Lansing put me in touch with Mr. and Mrs. Bishop of the Bishop Cleaners and Dyers. They gave me a job as janitor at a salary of $25.00 a week. My present salary there is $45.00 a week straight time.

When I began the work had not been done very well. That was my opportunity. Soon everything was cleaned in first class shape. It is needless to say it was kept so. Also, shortly my work was so arranged that all of my time was not needed to do it; so the job of firing the boiler was given to me. The work of the spotter, who cleaned the furniture, got so heavy that he could not do it. I was taught to clean furniture. Seeing that there was an opportunity to advance, I observed and studied rug and furniture cleaning. When the rug cleaner quit, the job was given to me. All of the rug and furniture cleaning have been done by me since this time. These jobs (rug and furniture cleaning) are heavy only in the spring and fall and so steam fitting and minor electrical repairs were added to my department. I also helped in the cleaning department. All of the pipe fitting is done by me and when the company is without a cleaner I run the dry cleaning department, cleaning and spotting men's clothing, until another cleaner is hired. It is sometimes several weeks before one is obtained. You would think that this work could not be done by one person. It could not be without some assistance and a great deal of system. A janitor is hired for the heaviest of the rug and furniture cleaning season. At other times I am assisted in the sweeping by the pressers and in dusting by the girls employed.

Even with help, I am doing several things at the same time; so does the modern drummer. Each of us has trained to the point where everything follows in an automatic natural order. The only difficulty with my job is the fact that everything is done so well or so poorly that I am unable to let anything go permanently. I go to work at six o'clock, a. m., and stop at five p. m., when I stop on time. In the four years, I haven't been off the job four days.

At the plant I am known as a Handy Man. You may judge if I am.

——— ———, Michigan.

What does the reader think of this?

DAN HARRIS deposited five dollars in the savings bank the first day he arrived in the picturesque little town of Manitou, Colorado, and he never drew it out until he had enough to make a substantial payment on one of the three houses he now owns.

The making of that deposit was a piece of subtle strategy on Dan's part. With his hat well back on his head so as not to obstruct the view, he was strolling about the town looking at the scenery and sampling the sparkling spring water, when he found that he was in front of the local bank, where his friend where he was staying had told him a porter was wanted. Dan wanted to go in and apply for the job, but hesitated. Being a stranger in the town, he thought that he could hardly hope to get a position in a bank.

However, his money was getting low. After making a count, he found that he just had five one dollar bills and some loose change in his pocket. Dan had always wanted to save money, but being the chief support of his mother and eight brothers and sisters, he had never been able to do so.

In fact if it had not been for a persistent attack of malaria, he would not have been away on a vacation. Thinking that they would not throw him out if he went in as a customer, Dan started his savings account; then asked for a job and got it.

He proved so trustworthy that he has held it for nineteen years, and during the same time has been janitor for the Post Office, and has taken care of the office of a physician. He works with such speed and system that he is all through by nine o'clock each morning, and fills in the day doing work by the hour for people of the town during the winter and spring months. When summer comes he has two shoe-shining stands, one of which he runs himself and the other he rents to friends.

At present he owns three nice modern houses. He rents two of these furnished by the year. With his wife and small son he lives in a neat four room bungalow setting upon a high hill which commands a magnificent view of Pike's Peak's snowy summit. He also has two small cottages on the back of his lot which he rents to tourists during the summer.

He still sends money regularly to his aged mother, and has helped to educate his brothers and sisters and give them a start in life. He is always cheerful, and is a capable worker, so that his services are in great demand. When he agrees to do a thing, people can depend upon it being done, and that it will be done well, without their standing over him to direct his every move. He and his wife have high ambitions for their son, Dan, Junior, who already seems to feel the call of a leader, and says he is going to be a preacher. They are also educating Mrs. Harris' son Walter, by a former marriage, who is a fine looking upstanding young man.

Marion Reid Girardot sends us this true story. We would be glad to have our readers consider it in the light of present economic changes. Was it wrong for Dan Harris to save and become a landlord? Is thrift modern?

YOUTHPORT

For Juniors of the N. A. A. C. P.

EFFIE LEE NEWSOME, *Critic*

YOUTHPORT CHAT

I ONCE observed from a train window work going forward on a branch of a huge railway system. Here would be a group of workmen with picks and spades. And then I would see no more of the track makers. But en route we took them up again only to lose them.

And yet one knew that the great project was going forward with unity of purpose. And the work of the pick-axes would some day register entity in a clear cut roadbed. So it shall be with the diligently plied pickaxes of our race.

Here is their imprint. It is lost. Here it is again. History shall link this endeavor with that till a clearly marked trend toward success may be traced through the ages.

Mentioning ages suggests seasons. And here we are at a new year by scholastic measurement. Alexander Sergyeevich Pushkin — concerning whom an interesting article recently appeared in the CRISIS—painted autumn with the tingling crispness of the frost's bite—highway, hunt and the click of skates, for later in the season.

If there seems anything prosaic in the business of getting back to books one has simply to see fall with something of Pushkin's vision, a season for alluring ventures. And for the old and endless trail to learning we have freshly loaded knapsacks.

INCIDENT

A YEAR ago this fall there came to one of our Negro colleges a youth of nineteen from Liberia. He exhibited with pride his supply of Liberian built suits and shoes from a full stock—his father is a prominent statesman.

Then he displayed a parting gift from his sister and repeated what she had said in presenting the token, "Keep it always near to you and never let it get away. *Wrap* yourself in it."

It was the flag of his Liberia reproduced in a carefully made quilt. With what pride the story is told and how sincerely the quilt is cherished! It was Chopin who for nineteen years in Paris treasured a keepsake portion of his Polish soil.

E. L. N.

LAURA BROCK

By GERTRUDE PAULUS

A SHY little girl of seven whose little life is filled with a passion for creating paper dolls. Each one is made carefully, cut out and then come the costumes! Oh, such pretty dresses, each new one different and prettier than the last. She is so absorbed in her work that she hardly knows she is watched. Or is it shyness? Perhaps it is, for now she looks up and smiles. It is one of those modest little smiles with a quick glance from great brown eyes. That is the Laura Brock that was—for now she is a big girl, a young lady, to be exact. She has just received her certificate of completion from the Commercial Art course at Wiggins Trade School at Los Angeles, where she was admitted on account of the very good work she is doing. Laura graduated from Pasadena High School in June, 1928. She was art editor of the school's annual for that year.

Laura Brock was born on the lucky day of February 13, 1909, in San Bernardino, California, but her parents soon moved to Pasadena where throughout her school life she exhibited much talent for drawing and painting. She entered all contests, not so much because she hoped to win, but for the very love of the work and the fun of competing with others. It is needless to say, she captured a prize every time, sometimes it was third, but more often it would be second or first. Since 1924 she has been drawing for the Los Angeles *Junior Times*. A number of most charming covers were made for this paper, as well as little cartoons, some very nice illustrations and a very clever series of paper dolls to be cut out by the *Junior Times'* little readers.

Laura is still a very shy little girl, engrossed in her art work. She is ever busy and planning new pictures and new designs. But her work has become more serious—she is now interested in fashion and story illustrating. Her technique is professional and the flow of her lines has a charm that will be highly priced by advertisers in women's apparel. Laura is now looking for a permanent position where she can make use of the gift and the good training which she possesses. Whether Laura Brock takes up story or advertising illustrating, she has many friends and teachers who are watching and wishing her the very finest success.

EVENING IN THE WOODS

By CHARLES E. COLLINS

FAR in the West the brilliant rays of the sun are fast joining their master in farewell. The shafts of gold have changed to streaks of crimson, purple and blue. Mother earth in her midsummer robe of dark green, bespeckled with fragrant flowers of many hues, affords a delightful contrast; a fitting canopy and carpet for our "Peaceful Valley" here in the woods.

A pleasant little stream wanders aimlessly in and out among the rocks, beneath the trees. Through ever-changing banks it flows. Marshy lowlands rise to towering cliffs of rock and shale. Sometimes it widens and scarcely seems to move; again it dashes and splashes within narrow confines, very intent on its errand to the sea. It has caught all the beautiful tones and tints of the sunset and set ripples where the rocks have formed a tiny lake. It is a color symphony.

Gray clouds of insects hum and drone their accompaniment just above the surface. Rising and falling with the passing breezes, they seem to be suspended on a single silken strand.

Now and then a solitary leaf floats along, bobbing up and down in gay, adventurous mood. Look! A beautiful feather drifts hesitatingly over the surface. A fitting barge to sail the sea of dreams.

A tired little bluebird comes to arrange his dress in the refreshing waters. Scorching rays and driving winds exact terrible toil on such small wings. He is a rather noisy bather, threshing and beating the water as though in mortal combat. Vain too, he is, gazing with apparent satisfaction at his reflected coat. Now that he is rested his thoughts turn to his loved ones in the nest. A whir of wings, a flash of brown and blue and he is gone.

A nervous chipmunk slips down among the rocks to slake his thirst. A twig snaps somewhere. He quickly darts to cover.

(*Will you please turn to page* 358)

Postscript
by W. E. B. DuBois

THE CITY CHILD

THE colored child, reared in the Northern large city, is so peculiarly a problem of parents that it deserves special thought. I am thinking of a community of perhaps 1,500 colored people, men, women and children, who occupy a city block. Their breadwinners are chauffeurs, post office clerks, porters and servants, with a few teachers and professional men. The median wage is $1,777 a year.

They represent, therefore, the upper laboring class of American city Negroes. They are well-dressed and make a favorable appearance upon the street. There are probably very few among them who cannot read and write, and most of them have grammar and some high school and college educations. In noise and cleanliness, they are noticeably better than the average Harlem block, although there is some tendency to talk from windows and vermin is in some of the apartments.

There must be two or three hundred children belonging to this group, and it is with these children that the group makes the least favorable impression. The children are well-dressed; they go to school; most of them look well-nourished; they have a specially supervised playground. Nevertheless, as a group, these children are impudent; they are impudent, discourteous and noisy to a degree seldom equalled among similar classes of people. They are much more difficult to get on with than the children of the very poor in the East Side ghettoes of New York, although there is less actual delinquency. Possibly among the miners' children of England or of South Germany or in parts of Italy, one might find an equally undisciplined group, but certainly it could not be found in France, North Germany nor West Africa.

What is the cause of this? The cause is certainly not racial. It does not arise from any conscious lack of effort in economic lines on the part of parents, but it does undoubtedly lie in the fact that these children have not been taught to respect anything.

In home conversations, the characters of all persons are torn to pieces. Naturally, the good-will and objects of all white people are matters of the deepest distrust. But not only that: it is characteristic of the present transition period of the American Negro that practically all colored persons of whatever degree are despised and rejected. There is no respect for ministers or professional men, and, of course, even less for laborers.

The result is that these children are growing up without any teaching of courtesy, without any regard for age or essential humanity. They are not courteous to their own parents. How much less are they courteous to the parents of other children? The problem of their discipline in school and on the street and in the home is overwhelming in its complexity.

The cause of this is their parents' attitude. In the first place, the parents have little time for the home training of their children because they are hard-pressed to earn a living. Many of them are absent during the day, and when they return tired from work, they are only too willing to be rid of their children. The children are quite used to being outdoors after dark and they receive little formal home training in those things which the school cannot give. Girls are given a dangerous freedom and license which no Youth Movement can defend. Moreover, in their desire to have their children self-respecting and not obsequious and fearful, parents encourage truculence and rudeness which they mistake for natural self assertion.

Not all of the children are thus rude and bad-mannered but naturally the best trained tend to approximate the manners not only of the worst trained of this community but of the bad children of all the surrounding blocks where standards are often the lowest. In the absence then of parental insistence and care, the greater part of the training of these children comes inevitably from the gutter.

The catastrophe of all this is two fold. First of all, the surrounding and dominant white world will put up with this impudence on the part of colored children to a certain point and then they will clap them in jail. The children will not deserve jail. They are not bad. They are simply untaught and their ideals are all awry. But in jail they will learn crime and thus a considerable proportion of them are destined to be driven into real crime almost before they reach manhood and womanhood.

In the second place, in their contact with their own colored people, they will, as they grow up, increase the inner hatreds, jealousies and feuds; the difficulties of attaining group action, the difficulties of maintaining proper and pleasant social intercourse. They will increase the present tendencies to boundless and ill-natured gossip, which is the conversation they are so often and largely reared upon. They will increasingly respect nothing and nobody because they will believe that nothing is respectable. Their conversation today betrays a cynicism and belief in evil and lies and wrong, which leaves their childhood void of faith and romance and will make their adult life bitter and pessimistic.

Here is a problem. It is stated merely with only vague indications of the lines of betterment. But chiefly, this word emphasizes the tremendous problem of the next Negro city generation. A problem which one can easily see among the better colored people of New York and Philadelphia, of Indianapolis and Chicago, of Pittsburgh and Batimore, and all of our larger cities. It calls for thoughtful individual and cooperative action.

PROTEST

AMERICAN NEGROES are gradually learning the power and necessity of determined agitation and protest. But they are still a little under the influence of the idea that unless the protest is successful or seems to have a reasonable chance for success, it is worse than useless. They

would say, for instance, fight Senator Allen of Kansas if you know you can defeat him, but if there is any doubt, don't fight. Fight against McCulloch of Ohio if he can be beaten in a normally Republican state. If you have any doubt, vote for him.

This is of course idiotic advice. Protest is for two purposes: first, for its effect upon your political enemies, and secondly, for its effect upon yourself. The effect upon your political enemies can be registered through successful protest which ends in their defeat but also through unsuccessful effort which gives them clear notice of what your attitude of mind is.

Senator Allen knows today that three-fourths of the Negro voters of Kansas voted against him. He is going to think twice before he opposes these voters in the future, even though they have not yet succeeded in defeating him. So, too, McCulloch of Ohio deserves defeat and it will be good for his soul to know that black voters did all they could to help defeat him, even though they may not be successful.

But above all this, the black man that takes his medicine of insult, discourtesy and prejudice sitting down and saying nothing, loses his own self-respect. Even if the offending politician does not hear of your opposition; does not feel your lone vote, you know and you feel, and it is an awful thing to have to be ashamed of one's self.

ROTTEN BOROUGHS

G. D. WILLIAMSON of Decatur, Alabama, writing in the *New York Times* of August 21 concerning the prospects of Senator Heflin's re-election, said:

"Alabama has fewer than 250,000 total voting strength."

With this total voting strength of 250,000, Alabama has been sending 10 representatives to Congress, while the State of New York, with a voting strength (election of 1928) of 4,400,000, has been allowed only 43 representatives instead of 176. In other words, every Alabama voter has apparently four and a half times the political strength of a voter in New York.

One would like to ask Mr. Williamson just how this happens? With the figures at command, THE CRISIS is unable to explain it. We find, for instance, that in 1920, according to the Census, there were 1,143,395 persons, 21 years of age and over in Alabama. And yet, only 250,000 of these vote.

Nor does the race problem wholly explain this matter, since only 441,130 of these potential voters were of Negro descent. Let us assume that all of these black folk, educated and illiterate, wealthy and paupers, were disfranchised out of hand. There would still seem to be in Alabama 702,265 white persons who were possible voters.

There is, of course, the possibility that in Alabama it is not lady-like for a woman to vote. Whether this is the decision of the women or the men, we are not certain. But suppose we subtract from these possible white voters all of the Alabama women 21 and more years, who amounted in 1920 to 344,209. There are still left 358,056 male white citizens of Alabama who presumably should vote on the basis of the population of 1920. Since then, the population has increased by 263,826 in 1930, which ought to make today at least 400,000 white males of 21, of whom only 250,000 vote.

Therefore, we are still all at sea, and THE CRISIS asks for information. Is it possible that the attempt of Alabama to usher in real democracy after the Tragic Era has resulted not only in the disfranchisement of all Negroes, despite the 15th Amendment, but also the disfranchisement of all white women, despite the 19th Amendment, and in addition to that, the disfranchisement of 150,000 or more white men? If so, the net result is to put into the hands of a rump electorate of 250,000 voters, of whom 9 percent are by their own admission totally illiterate, the right to decide whether or not men like Thomas Heflin are fit to sit in the United States Senate.

MARION

THE reiteration of vile slander is what sickens us. For a generation, we black folks have been the sexual scapegoats for white American filth in literature and lynching. Every time a black man commits a crime, the story is garnished and embellished by unbelievable sadism in order to make a beast out of a criminal. It is not enough that a black man robs or kills or fights. No! In addition to that, the world must be made to believe him a wild beast of such inconceivable and abnormal appetites that he turns from red force and white anger to filthy lust. No proof is asked for such incredible lies. They are deliberately nailed to every possible Negro crime and broadcast.

In Marion, Indiana, we had the tale sent around the world of a young man and his sweetheart pausing beside the public road in his car to discuss their coming wedding. Two Negroes attack them. They rob and kill the man and then pausing and waiting, deliberately rape the girl. There ensues a lynching orgy, a reversion to primitive savagery, too horrible to read.

What are the facts? The couple were not engaged. The parents of the boy repudiate flatly the very thought of his engagement to a girl of that type. The couple were hidden in the darkness far from town in the trees and shadows of a "Lovers' Lane" which the local police gave up to unquestioned license. The man was murdered and robbed but there is not a scintilla of evidence that the girl was molested in any way.

Three steel doors of the jail were then left unlocked and the mob given free hand by the cowardly sheriff. The prosecuting attorney says that he personally appealed to the leaders of the mob but he now forgets their names. Walter White has collected all these facts and sent the names of 27 persons known to have been in the mob to the Governor of Indiana. What will be done?

EMPLOYMENT

THERE still persists, the conviction that unemployment primarily and at bottom is the fault of the man who is without work. It may not be his fault under present circumstances but he surely must have been idle and careless in his youth, wasteful and thoughtless as a young man, to be found in his full manhood or in middle-age without work. This is cruelly untrue and leads to injustice and social disaster. It is especially untrue of colored workers and yet it is applied to them by whites and blacks. Whites suspect that the unemployed Negro thinks himself too good for menial work and the successful black man has a terrible faith in thrift and diligence.

The League for Independent Political Action has issued a little twelve-paged pamphlet on "Unemployment" written by Henry R. Mussey, which every Negro ought to read. We have had the tenets of an outworn and passing economic situation drilled into us: thrift and wage, property and income, work and wealth,—all this is looked upon as the natural path of progress for a poor black laborer. As it becomes, under modern economic organization, increasingly impossible to realize this, even for white laborers, we are continually leaping to the conclusion that Negroes are the ones who are wrong and not the system; that our paupers and criminals and unsuccessful men are the victims of their own faithlessness and lack of foresight. True it is that the grandchildren of slaves will have an undue share of the lazy and unskilled. But our poverty and unemployment today is but partially due to that and this we must realize.

In truth there are, as Mr. Mussey points out, tens of millions of people

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in the United States who are perpetually in danger of losing their jobs, and the proportion of colored people among these is naturally very much larger than our proportion in the population. This is the natural result of slavery, caste and prejudice.

Despite the effort of the President and his cabinet and now of the Census to minimize the facts, there must be today five million people in the United States who want work and cannot get it. Unemployment, then, is not a matter to be cured simply by individual effort, or even by common effort.

Unemployment comes first through new inventions and improvements in the industrial process: a new machine, a new process, may forthwith put thousands of men out of employment; and it does not cure their desperate plight, even if later larger numbers of other men or of other generations receive new work with better wages, by learning a new technique.

There are, secondly, seasonal fluctuations in the number of workers wanted and this especially hits the colored agricultural laborer in the South and the colored day laborer in the North. There is also the cycle of business variation with panics and booms like those through which we are continually passing.

All these things cause inevitable unemployment no matter how thrifty the worker is and how carefully he may save.

What should be done about it? In the first place, we should know the truth about it, and not be systematically lied to by the United States Department of Labor and the United States Census. Secondly, there should be a national effort to distribute laborers where they can find jobs and this should apply to colored labor as well as white. It is not possible today, as it was a couple of generations ago, for any willing person to find work and it is idiotic to assume that it is.

Thirdly, private employers, if they realize that regularity of work is just as important as regularity of dividends, and indeed, far more so, may arrange their work to avoid periods of unemployment and not depend as they do today upon a starving surplus of labor which they can hire and fire as they will. This is being done in many plants but in practically none of them are Negroes employed and in nearly all only the highest class of skilled labor is benefited.

Public works, like road-building and great projects of public improvement, can do something to help employment in times of depression. But above all, there should be Employment Insurance with its incidence so arranged that its cost will fall lightest on the employer who keeps his men at work regularly, and heaviest on the seasonal employer.

Finally, improvements in industry which lead to a replacement of labor by machines or to a substitution of new labor for old because of new technique, can only be compensated for by shorter working time for all labor without a reduction of wages. Otherwise, the private profit-maker mainly and the general consumer to some extent get all the advantage at crushing cost to the displaced worker who is forced into pauperism or crime.

This line of thought is new to the average Negro and plays little part in his political or social program or in his philosophy. To this extent, we lag behind the modern world. Instead of railing incontinently at the idlers who loaf on Beale Street, State Street and Lenox Avenue, let us vote for men and measures to reduce unemployment.

POPULAR EDUCATION

AN extraordinary story has been going around to the press concerning the Colorado Teachers' College. A colored sorority won the highest scholarship average but the President, on learning this fact, refused to award them the customary cup, and at least temporarily, abolished the honor. It seems almost inconceivable that such a thing could happen in an institution of learning but so far the facts have been undisputed. So much for the education of the upper classes. Let us add to this numbers of pamphlets and papers which circulate among the ignorant masses of the country, particularly in the South and West. Here, for instance, is an anonymous pamphlet on the race question which comes to us from Phoenix, Arizona:

"Mixing the Races is wrong and sinful and has always brought Calamity on any Nation that was guilty of so doing. The World War was staged and fought in France, because France was not only the most immoral Nation on Earth, but was also the most guilty Nation on earth of mixing the Races.

"Our own United States Nation has suffered once terribly for mixing the Races, and is going to again if it doesn't put a stop to it. For God's sake, White Man, and for the sake of all that is good and decent and right, let's begin now to separate the Races. Let's begin now as a Nation, to set our house in order before the Lord, lest He come again suddenly and smite us with the Curse of War."

The pamphlet then proposes these two Amendments to the Constitution:

"No Person who is not of the White Race shall ever be allowed to vote, hold office, or own land within the Bounds of the United States of North America.

Sec. 1—All White Persons Born or Naturalized in the United States, and subject to the Jurisdiction thereof, are citizens of the United States, and of the State wherein they reside. No State shall make or enforce any Law which shall abridge the Privileges or Immunities of Citizens of the United States. Nor shall any State deprive any Person of Life, Liberty or Property without Due Process of Law. Nor deny to any White Person within its Jurisdiction the Equal Protection of the Laws."

KENYA

THE speech of Colonel Josiah C. Wedgewood, member of the English Labor Cabinet, on "Education in Kenya" was so straightforward and clear that it ought to be widely read. It is a happy refutation of the Report of Thomas Jesse Jones and his colleagues on "Education in East Africa." Colonel Wedgewood said June 26th in the House of Commons:

I know that it is becoming the fashion lately to say that if only we had not let the Indians learn English all would be well in India, and that it was the fault of that man Mill and that man Macaulay that we have an educated mass in India thinking like Westerners, although they have a colored skin. There may be something in that point of view, but if we take that point of view with Africa which we refused to take in India 100 years ago, we shall be betraying our trust. We have had from the Colonial Office a most admirable Memorandum on Native policy in East Africa. I dare not say how highly I think of it, lest other forces should require the Government to withdraw it. Anybody who reads that document—and I know it now almost by heart—will see that the Government have laid themselves out to see in what possible way they can protect Native interests and allow the Natives to develop on the same civilized plane as the White man. I would congratulate my honorable friend on having got into that document that interesting and I hope final decision on the drawbacks of communal representation and the superior merits of the common roll of electors. The only thing they have not said in that excellent document is: "And the Native shall be allowed to learn English and become equipped as an Englishman with knowledge to fight for himself." Here we do not or cannot always look after the interests of subject peoples. I know that we pride ourselves on doing it, but we do it jolly badly. It is one thing to have to rely on an even perfect House of Commons for justice, but it is far far better that these people should have the knowledge and the ability to rely upon themselves and to read, think and fight for themselves. Our true duty toward the Natives of Africa is not merely to protect them temporarily from the dangers of exploitation that beset them, but to enable them in due course to take their place as civilized peoples governing themselves and protecting themselves.

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Colored Men's Branch, Senate Ave., at Michigan
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West Rittenhouse Branch, 132 W. Rittenhouse St.

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The Y. W. C. A.

(*Continued from page* 335)

to meet without fearing to be called a segregated group as they felt in the many more instances free to be a part of a mixed gathering.

Detroit showed the distance we have come, not an isolated situation but rather one incident of a long series of related happenings and the result of a definite philosophy of work. Negro and white women alike seem to be learning the difficult lesson of building from experience to higher levels rather than the constant judging of immediate situations in the light of wished for ideal conditions.

We need to look back to the local Associations for an explanation of what happened there. For many years we have worked on the principle that satisfactory participation of Negro women and girls in national gatherings is dependent on satisfactory relations between the two races in the local Associations. It is therefore not surprising that we note that in 26 out of the 28 Associations from which came Negro delegates that in all but two of these delegations the white and Negro women came as one delegation—living, working, and playing together.

It is difficult to write these brief comments in such a way as not to seem too satisfied with small successes or too unmindful of difficulties ahead. We know that in the encouragement of such a convention as Detroit that we cannot and should not ignore present and future difficulties and questionings.

The Young Women's Christian Association is a truly national organization, numbering in its membership women and girls from North and South, East and West, of Negro and white and other races, of widely different ages, from early adolescent to the limits of the life span, of differing interpretations of the Christian way of life and of diverse cultural and environmental backgrounds. All of this means questionings, fears, uncertainties. In the face of these facts, however, we are as an organization committed in the matter of race relations, as well as all other matters involving the relation of persons to each other, to the situation approach. We pin our faith to the patient, courageous task of trying to work out one situation after another in the light of our Christian experience.

This is a person by person undertaking, laboriously built up over years and through a devotion to a common cause, a cause rooted in the Christian faith in the value of personality—all personalities—and committed to the method of love, a cause committed also to a "divine discontent" that refuses to put its efforts primarily into fitting women and girls to their environment but rather has the long look, putting its greatest endeavor into the effort to make that environment one in which personality can grow, in which life can and does have satisfactions.

Student's Answer

(*Continued from page* 337)

sary economic position to support the arts and sciences. No system of education produces numerous scholars, for like artists they are born, but it can produce well informed, thinking men and women.

Negro students do not consciously spurn culture, but its acquisition is slow and painful, and not to be gained from the classroom. Our real need is for cultured people, professional men, artists, and teachers who will have the patience and tact to live among the people of the South building up an atmosphere of scholarship and culture. All of the fruits of pure scholarship and creative thinking must become a part of the student's every day life rather than a four years' boon never to be experienced again.

J. G. St. Clair Drake
(Hampton)

The Negro Voter

(*Continued from page* 338)

ported from Washington, bag and baggage.

It was interesting to notice the anxiety which Senator Allen exhibited toward corralling the Negro vote: he carried around the Negro whom he had got appointed to office, as exhibit A; and he assiduously dug out of his

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DAVID D. JONES, President

own record everything that he had ever done that was at all favorable to his "colored friends." The Negro mass vote against Allen on August 5th therefore augurs the possibility of Negro political action independent of administrative or even of party control. In this case he abandoned not only the administration and the local powers, but also deserted many of his "influenced" local leaders. At an "Allen meeting" in Topeka, financed by the Allen headquarters and controlled by Negro leaders in his favor, Allen and his Negro appointee to Washington were two of the speakers, with a whole battery of pro-Allen speakers waiting to follow them. But as soon as the Senator had spoken, someone started a call for the speaker of the Advancement Association, who was in the audience, to reply to the Senator. Consternation reigned among the Allen forces; the chairman stubbornly refused to heed the clamorous call for the opposition speaker; the audience broke up the meeting and walked out, refusing to hear another single word, and urged the opposition speaker to come on the outside and speak to them in the street,—which he declined to do on the ground that it was not his meeting.

Gathering by thousands at anti-Allen meetings, the Negro citizens made a new impression: that the principle involved in a struggle like that to prevent the seating of a reactionary judge on the Supreme Court, means more to them than does the appointment of Negroes to minor government offices. It was simple for their speaker to explain to them: that Hoover had tried to get Judge Parker on the Supreme Court as a political stroke, to break the solid south,—regardless of Negro rights and interests, that Allen had supported Hoover's aims as an "administration man" and to get administration backing for Allen's political ambitions,—regardless of Negro rights and interests; that the reward of the administration was to give Allen the privilege of naming several Negroes for appointive office,—to reconcile the Negroes to Allen and brazenly to help him through this very campaign. The uncorrupted Negro voter who came to listen, clearly saw this concatenation of politics, of selfishness, of insincerity, and of cunning,—and he rejected it. The action is to his credit, and all politicians, including Henry J. Allen, must have increased their respect for him.

Your Best People

(*Continued from page* 340)

legislative lobby. Connected with this fight there should be a continual stream of test cases in the courts, ably handled by lawyers whose reputations demand consideration, using every possible means of publicity meanwhile to focus the world's attention on the rank injustice, the intolerable disgrace the practice involves, and in time subjecting the habit to the unbearable fire of the world's ridicule. In states where adequate equal-rights legislation already exists, constant effort to enforce it should be the primary concern. In states where such legislation does not exist, there should be unceasing demand for passage, with enforcement the next consideration.

But since the primary cause of the entire anomaly is the Negro's acceptance of it, it follows that the most important step he can take towards abolishing it is to stop accepting it. And while the boycott is meaningless as a lever with which to lift the white man's prejudice, it will be found to be a powerful force in educating Negroes to appreciate themselves as human beings deserving human consideration; in educating them in the worth of personality to the point where they will refuse the humiliation of the segregated theatre seat. Wholesale rejection of the entire idea would immediately follow. When once Negroes are sufficiently aroused to abandon their present ignoble conduct of paying for their own degradation, organized effort for their rights under the constitution, and for the passage and enforcement of civil rights laws will be mere matters of course.

There is one other element in a suggested remedy. It is an important one, could be the decisive one. It can be best brought out by an illustration. There is in downtown Columbus a recently-erected costly playhouse, one of a series controlled by a gentleman who recently leased from the Negro Pythians a house which newspapers announced would be devoted to the exclusive use of Negroes. In the downtown theatre no discoverable Negro is admitted. Now it happens that one of my Negro friends owns stock in this lily-white downtown institution. It is an old saying that money talks, but if it is to talk availingly it must have a powerful and persuasive voice. Obviously if numerous other Negroes owned stock in the same theatre, they could make their demand for admission a very uncomfortable claim to human treatment. A page from the book of Jewish success in combating similar proscription could be read here with profit. Moreover Negroes could then insist effectively that the newly-acquired playhouse now admittedly to be "Jim Crow," which admission many Negroes of "the better class" in the city vociferously resent, be publicly de-

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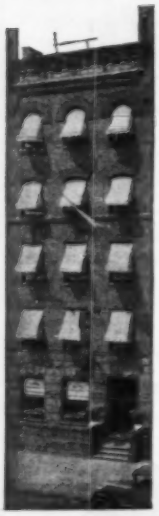

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clared open to all comers. If in playhouses Negroes controlled financial interests impossible to ignore they would have the leverage they need to open those theatres now closed against them and to discontinue segregated seating in those where they are already admitted.

Briefly, this is the case. There is a widespread custom in America of denying Negroes seats in theatres where their money and inclination would by choice take them. This custom is rapidly becoming as fixed in the North as the similar law-determined practice of the South. Negroes themselves are advancing this calamity by not only accepting the custom, but by giving the impression that they like it by paying for it. They can put no great financial pressure on offending managements by the boycott, nor can they hope to compete by building separate theatres. But they can arouse public opinion by demanding enforcement of already existing equal-rights laws and by calling for additional legal protection where needed. And they can do this best when they realize their own worth and cease sacrificing their self-respect by attending theatres which stigmatize them. If they could command sufficient financial interest in theatres, they could demand outright what must otherwise come by the slower and more tortuous process of the organized educational campaign and by ceaseless vigilance in the courts and before the bar of public opinion.

The Browsing Reader

(*Continued from page* 341)

had a nine-months' term and 84 had less than a four months' term. There were only 133,925 seats available for more than 200,000 pupils. Men teachers were paid an average salary of $796 and women $641. Teachers in Negro elementary schools have to teach 50 students each. The per capita cost of teaching for all Texas pupils is $34.84, while for Negroes, it is $12.29. In general, three times as much is being spent on white schools as on Negro schools, and yet the expenditure for Negro schools is at present three times as much as it was in 1913. In Houston, where there are 60,000 Negro inhabitants, there are 8,000 children in the elementary schools; 3,000 in the Junior High Schools and 1,500 in three Senior High Schools. Four nurses are employed in the Houston schools.

Youthport

(*Continued from page* 351)

Swerving widely and swiftly around a jumbled mass of mossy stones our little stream disappears. The love songs of the birds have given way to slumber songs and lullabies. They herald in beauteous voices the peace and quiet of the eventide. Would not our lives contain more of beauty, if only we would rejoice in the tranquility that comes with the twilight hour?

From far down the valley there comes that melodious ding-dong of a church bell, calling a few faithful ones to evening prayer. It is so soft and sweet, of such dream-like quality. It lingers awhile, then drifts on and fades away, leaving a vision of a tiny cathedral on a hillside—priests in long flowing robes—countless candelabra—soft, sweet chanting voices—hazy, curling columns of incense, breath of the Orient.

Now all is calm and serene. Our feathered friends have been lulled to rest in their cradles of ash, aspen, oak and maple. The lazy evening breezes, stealing through the leaves, sing tender melodies to the tiny hearts nestling there. Quieter, too, is the never-ending, musical murmuring of the stream as it splashes around and over the rocks.

The shadows are deepening—smoothing and blending all curves and colors into one. Peace, be still! It is night.

Farewell to Youth's Frivolities

By OLGA ESTHER PERKINS

FAREWELL, O Youth, and every childish pleasure,
Thy joyous moods shall capture me no more;
Age-bringing burdens call me from thy lore
To work sincere, to make my life a treasure,
And day by day of serious thoughts take measure.
Youth catches all, alike both rich and poor,
The jocund company whose minds do store
No thought of morrow in their youthful leisure.
So, Youth, farewell; for thee I cease to live,
My heart and mind on deeper thoughts now dwell,
So that in coming years my work may tell
Of that great joy that work alone can give.
I loved thee—I can offer no reproof,
Yet now our ways must part, O wondrous Youth!

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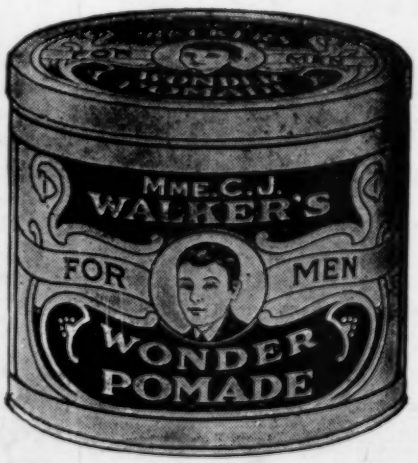

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